MISSIONARY HORIZONS

OCTOBER, 1955

"I Love My Little Sister" — Joseph Muench

MISSIONARY HORIZONS

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FRONT COVER PICTURE

"I Love My Little Sister." One of the most endearing traits of the colorful Indian tribe of the Southwest, the Navahos, is their strong family affection. A little girl, in her bright blanket, smiles warmly at the plump-cheeked and responsive baby, who in turn, clutches a doll in a cradleboard.

Courtesy of Bacone College

INDIAN VERSION—CHRIST IN GETHSEMANE

This picture of Gethsemane, with Christ depicted as an Indian, hangs above the altar in the Bacone College Chapel, Bacone Oklahoma. It is a sermon on canvas, painted by Artist Richard West, Wah-pah-nah-yah, a Cheyenne art instructor at Bacone, as his expression of gratitude to God for the recovery of his wife from a serious operation. (See "The Gift is Rich" by E. Russell Carter, pp. 95-97, for more details about the picture and the artist.) *

AN INDIAN VERSION OF THE TWENTY-THIRD PSALM

The Great Father above is a Shepherd Chief. I am his, and with him I want not. He throws out to me a rope, and the name of the rope is love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied.

Sometimes my heart is very weak and falls down, but he lifts me up again and draws me into a good road.

His name is "Wonderful." Sometime, it may be very soon, it may be a long, long time he will draw me into a valley. It is dark there, but I'll draw back not. I'll be afraid not. For it is in between those mountains that the Shepherd Chief will meet me, and the hunger that I have in my heart all through this life will be satisfied.

Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts his hand upon my head and all the "tired" is gone. My cup he fills until it runs over. What I tell you is true. I lie not. These roads that are "away ahead" will stay with me through this life, and after; and afterwards I will go to live in the Big Tepee and sit down with the Shepherd Chief forever.

—*Author Unknown*

*Color prints of this painting may be secured from Bacone College, Bacone, Oklahoma.—post card size 5c each (they would make nice favors); approximately 9 x 12 inches, $1.00, suitable for worship center.

David, the Praying, Singing King

Bible Character of the Month—DAVID

(Hebrews 11:32; Ruth 4:22 to 1 Kings 2; The Psalms)

1. What does the name "David" mean? Does any other Bible character have same name?
2. Who were David's parents? His grandparents? His great grandparents?
3. Give a brief personal biography of David. A public biography—what he did for his country.
4. What are some similarities between the life of Jesus on earth and David's life?
5. Did David live more, or less, years before Christ than we live today?
6. How many times was David anointed? His probable age each time?
7. What honors and gifts did David receive for killing Goliath?
8. Did David, Saul and Jonathan have any ties of kinship?
9. What song in honor of David angered Saul?
10. What incident marked the beginning of the friendship between David and Jonathan? What was their last meeting? How does their friendship serve as a model for friendships today?
11. How did David meet his temptations?
12. Wherein lies the charm of the Psalms of David? How many can you quote?
13. Was David sincere in his lament for the death of Saul? (2 Sam. 11:17-27)
14. What right did David have to be king when he was not the son of a king?
15. What are some kingly qualities in David's life? Some unkingly?
16. Why is he called "a man after God's own heart"?
17. How did David's childhood as a shepherd help fit him for his career?
18. Over how large a kingdom did David rule? (Use map)
19. Why do you think God forgave David for his great sin?
20. Which Psalm is the noblest expression of sorrow for sin that is found in literature?
21. On what occasion did David say, "I shall go to him, but he will not return to me"?
22. Which Psalm tells why God chose David to be king?
23. Why did David not build the temple? What did he do toward it?
24. Why do quotations page 109, make you think of David? Comment on each.

Missionary Horizons

VOL. LXIX October 1955 No. 2

1955 THEME — BY FAITH WE WALK THE CHRISTIAN ROAD

"We walk by faith, not by sight."—2 Corinthians 5:7.

WORSHIP SERVICE

By MRS. J. BOYD PATTERSON, Albany, Oregon

"BY FAITH, DAVID . . ."

Scripture: Hebrews 11:32-34; I Samuel 17:37.

Sing 54 vs. 1, 2, 5 S.C.W.

Call to Worship: "The Great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope and the name of the rope is Love, and he draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied."

Translator unknown

Meditation: David, the sweet singer of Israel, the shepherd boy, the writer of Psalms, the beloved friend of Jonathan, the harp player, the sling shot artist, the warrior, the statesman, the king! The one about whom God said, "I have found David the Son of Jesse, a man after my heart, who shall do all my will."

David sounds like a fabulous character and he was. A little Mexican boy in San Diego said to the teacher after a lesson about him, "Say, did that guy *really* live?" and when assured that he did he said, "I'm comin' again." And he did. Story ofter story could be told about David and all true. However to have a true picture of his character and his time, one should read again the entire story and then perhaps agree with Walter D. Ferguson in his *Journey Through The Bible* that he had too much of the original Jacob to be molded into a plaster saint. It hardly seems likely that David would have liked to be a plaster saint anyway!

The times were cruel and bloody in which he lived but he did show great forgiveness of spirit, he did have qualities of great leadership, he did repent deeply over his sin with Bathsheba in the beautiful and contrite words of Psalm 51. In reading the Psalms one cannot but wonder about his many prayers for vengeance upon his enemies, but he lived on the far side of Jesus Christ and his redeeming power. And God *did* say that he was a man after his own heart. David had a responsiveness, an eagerness, a forgiveness, a deep sense of God. He was a loyal friend. And from somewhere within himself he had thoughts and feelings upon which he could draw to write a little classic, a gem of beauty and strength and comfort consisting of only 120 words—the Twenty-Third Psalm. Probably nothing ever written by a human being, even one inspired by God, has been more loved by so many. That alone is a monument to David! We see in it the shepherd boy again; the long, pure thoughts and aspirations of a lad who grew up in a good home, who lived on hill-tops, among grasses and trees, under stars, and heard the winds of God passing by. Nobody ever forgets such experiences. They *do* come out!

Perhaps the unknown Indian translator had felt the same in his outdoor life and had a special love for this Psalm too. How very many of us have felt as he expressed it, "He will draw me into a place between mountains. It is dark there but I'll not draw back. I'll not be afraid, for it is there between the mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied."

Prayer:

TRUSTFUL DAVID

By NADIA IBRAHIM, Tanta, Egypt

"What time I am afraid I will trust in Thee."—Psalms 56:3:

Perhaps you may think that grown-up men ought never to be afraid. But this is a mistake. Strong men and good, wise, brave men sometimes have reason to be afraid. David was a man when he wrote this Psalm. He was a strong, wise, good and a brave man. He was a great king and a great soldier. He had fought many battles and won great victories.

When he was only a boy he was not afraid to go alone to fight with the wild beasts that stole away his lambs from his flocks. And when the great giant Goliath came to defy the army of Israel and challenged one of their soldiers to fight with him, the bravest among them were afraid and ready to run away as soon as they saw him. But David was not afraid of him. Although he was only a lad and had never been in a battle before, yet he went bravely out by himself without a sword, without a shield or any bit of armor, with nothing in his hand but his sling and his stone and fought that great giant and killed him. David was a brave man and yet he was not ashamed to speak about the times when he felt afraid. And if it is so with David, it may be so with us. We need not be ashamed to say that at times we are afraid. Some persons are afraid to be alone or in the dark. Others are afraid when they are sick or when they are going to die. David did not tell us the reasons he felt afraid but he shows us how to get rid of our fears. He says, "What time I am afraid I will trust in Thee."

The first thing that should lead us to trust in God when we are afraid is the thought of His presence. A little girl asked her mother, "What did David mean when he said, "Preserve me, O God, for in thee do I put my trust"?

Her mother answered, "Once there was a little child who was walking with her father in the woods. They came to a very narrow bridge. Just two loose planks laid across with no railing. At first the child was afraid to step on that bridge, then she looked up into her father's face and asked him to take hold of her hand, saying, 'I will not be afraid when you have hold of my hand.' Her father took tight hold of her hand, and both crossed the bridge safely. I think David felt like that little girl when he wrote the words you have asked me about."

Was David crossing a bridge, Mother?"

"Not such a bridge as the one in the woods, but he has come to some difficult place in his life. There was trouble before him that made him feel afraid, and he looked up to God and said, "Preserve me, O God, for in thee do I put my trust," or "Please take care of me, my kind heavenly Father, I do not feel afraid when thou art with me and taking hold of my hand."

Here we understand what David means when he says, "What time I am afraid I will trust in thee." The thought of God's promise took away his fear and gave him comfort.

The second thing that should lead us to learn this lesson is the thought of God's Power. Suppose we stand upon a rock by the seashore where the waves are dashing. How strong that rock seems! The waves roll up and break in foam upon it, but they can neither move it nor shake it. And if we look at the rock when the waves roll back and leave it bare, we find a number of tiny little shellfish clinging to the sides of the rock. These are very weak. They have no power at all to resist the waves that dash against the rock. If they were left to themselves the first wave that came would have swept them away. But God has given them the tiniest little finger with which they can take fast hold of the rock and are safe. God's power is to us just like that rock to the little shellfish and our faith in God is just like those little fingers by which the shellfish clung to the rock.

A gentleman was walking down the street one day when he saw a little blind boy standing by the side of the road bending his head forward listening to something. Stepping up to him, he asked, "May I help you cross the street, my little friend?"

"Oh, no thank you, Sir. I am waiting for my father."

"Can you trust your father?"

"Oh, yes, my father always takes good care of me. He leads me all the time. And when he holds my hand, I feel perfectly safe."

"Why do you feel safe?"

Raising his sightless eyes with a sweet

(*Continued on Page* 111)

To Ruth Nolin, M.T., of Tanta, Egypt, we express gratitude for submitting this Sabbath evening message of Nadia Ibrahim, then a student nurse in Tanta Hospital. Leaders of the worship service may find additional inspiration in this Egyptian girl's interpretation of David.

The Trail Ahead

Review of "Within Two Worlds" by David Cory, and other Material

By MRS. H. S. GIFFEN, Davenport, New York

ON AND OFF THE RESERVATION

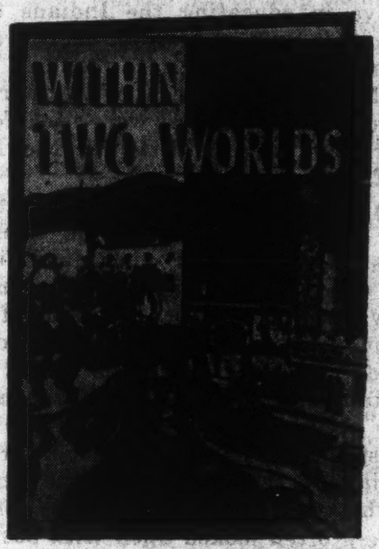
"Ye say they have all passed away
That noble race and brave;
That their light canoes have vanished
From off the crystal wave;
That 'mid the forest where they roamed
There rings no hunter's shout;
But their name is on your waters
And ye cannot wash it out!"

—Anonymous

FROM Maine to California, and from Alaska to Mexico, Indian names still indicate the trails that they followed, the lakes and streams on which they travelled and fished, their sacred mountains and their village sites. They are beautiful, musical names, and when we take time to study their meanings, we find that the Indian American greatly appreciated the beauty of this land. They looked upon the earth as their mother. For thousands of years they had a good living, wasting nothing, and never wantonly destroying plants or animals. Indian children found love, patience, and security in their family life. Their parents were energetic and proud of their culture. Though they faced the rigors of climate and tribal war, they were a singing and laughing people. Though there were seasons of hard work for both men and women, there was also playtime for both adults and children alike. Religion and tradition wove a pattern for each life from the cradleboard to the last rites of burial.

Now this heritage was being wrested from them. White settlers not only drove the Indians farther west but passed through their territories on to the west coast. Soon a resurge was felt from the extreme west. Tribes were hemmed in closer and closer from both sides. Always more of their land was wanted by the white man. Very often they did not understand the bargains that they entered into. Drunken and bribed, tribes often parted with their best land. The buffalo were gone from the plains, wantonly killed by the white men. Starving, bewildered and defeated, they at last settled down on reservations. Some of these were ample in size, others discouragingly cramped. Often they were fenced in like predatory animals. Though, on the other hand, the Indian needed protection from the white man.

The old free way of life gone, many of the Indians stoically accepted their fate,



still believing themselves and their way of life superior to that of the white man around them. This spirit was especially manifested on holidays when they put aside their government-issued clothing, painted their bodies and, decked in all their tribal finery, mounted their ponies to ride in a grand cavalcade about the reservation.

In the early days these reservations were under direct control from Washington, D.C, and all territorial and state laws were null and void inside the reservation. The Indian Bureau appointed an agent for each reservation, who administered its affairs much as a father of a large family. He had to meet each situation promptly, and at times harshly, to hold the respect of the Indians as a leader. He must be on constant guard against "visitors," who might be bootleggers, or shysters stealthily preying upon the Indians. The agent, or "mayor" as he was often called, had the help of two or more clerks, a carpenter, a blacksmith, a wheelwright, a butcher, a farmer, a few school teachers, a doctor, sometimes a vet-

erinarian, a stable man, and Indian helpers. There was a store run by traders, clerks, a barber, and sometimes an itinerant tailor. Usually there was a missionary or two, each with a little frame church. There was a little hotel where visitors could spend the night. The staff of whites on the reservation averaged about twenty families. They were often very lonely, and many unhappy situations developed because they tired of one another.

The Indian agent had a difficult place to fill. Even though he might be wisely chosen as a man of understanding and integrity, he was often tried to the utmost. He was in the midst of a constant triangle: his staff, the Indians, and well-meaning government officials, perhaps a thousand miles away. He was expected to take the initiative in educating the Indians to the white man's way of life, but there was not even an adequate budget to feed and clothe them. Ninety-three percent of the appropriations for Indian welfare were used for administration, leaving little for the Indian himself.

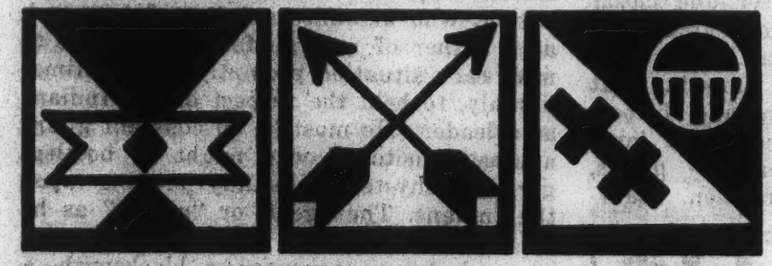
With the abolition of slavery, sentiment shifted from the slave to the oppressed Indians. Religious and educational enthusiasts often caused more confusion and tragedy than the most ignorant of government agents because they lacked real knowledge of local conditions and a basic understanding of the Indians themselves. On the other hand, those who were doing the most for the happiness and progressive well-being of the Indians on the reservation, whether agents, missionaries, or doctors, were often looked upon with suspicion and discharged as dangerous leaders. Wherever this happened the Indians became discouraged, losing faith in church and government policies. Now that their natural strenuous pursuits of hunting, fishing, and warfare, were over and all initiative and leadership suppressed, the Indian men sat in gloomy idleness as poverty and disease swept their camp.

The monotony of staying in the same place was heartbreaking to a people used to moving freely to and from the best of camping sites. Now many of them lived in shacks, and sanitation became a problem. They did not know how to use the white man's food and it was unpalatable to them. Accustomed to plenty of fresh fish, wild game, vegetables, nuts and berries, the lean beef, salt meats, white flour, sugar and coffee issued by the government in the early days caused malnutrition and tooth decay. Tuberculosis was rampant.

CHIEF JOHN BIG TREE

Mrs. Giffen reports a visit to Totem Village, six miles north of Cooperstown, New York, where she saw this ninety-two-year-old Seneca chief, witty and lively. His profile is claimed to be on the Buffalo nickel.

Government annuity checks came to each Indian regardless of age or sex, as compensation for giving up their lands, but they had little understanding of money values. Since bills of all denominations were the same size, paper money was all alike to them. They preferred silver dollars so they could count them. On the larger reservations they came to the trading-post days before these checks were issued. There they camped until they had spent all their



INDIAN SYMBOLS

(L. to R.) Butterfly, symbol of everlasting life; Crossed arrows, friendship; circle, house of water, and crosses, stars.

money. Once they had been good at barter, but now they had nothing to sell, and dishonest traders often cheated them until they were in debt, since they had but one place to trade. Gambling was a favorite pastime at such gatherings, and the Indian was soon parted from his money.

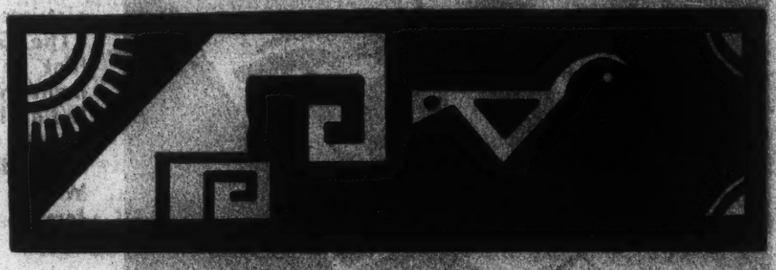
To hasten the education, and the integration of the Indians among the whites, many of their children were sent to school hundreds of miles from the reservation, bringing sorrow to many homes. In some of these early boarding schools conditions were bad. Poor food, scanty meals, overcrowding, boredom, and disease resulted in death for many Indian children. Ofter these children were taught to despise their Indian heritage and look down upon their homefolks as crude and ignorant. The older people did what they could to overcome this estrangement of their children. Then, as now, they were wise enough to realize the need of an education for their children, but they also desired to preserve their rich cultural background.

Another step in de-Indianization was taken in 1887 in the passing of the Allotment Act. It was believed that if the Indian, as an individual, became a property owner, he would be more industrious and again become a responsible provider for his family. So each member of a tribe received, on the average, an allotment of eighty to one hundred sixty acres of land for his own on the reservation where he lived. These allotments were in trust for twenty-five years, non-taxable, and non-alienable.

However, some vital facts had been overlooked since the most of the western reservations were in poor farming areas, where cattle grazing was the only profitable project. Cattle raising here required large tracts of land with summer and winter ranges and access to water. These allotments broke up this tribal self-support, thus creating problems too great for the untrained Indian to cope with. As the population increased these allotments were divided among children, sub-divided among grandchildren, until in their poverty they leased and eventually sold large tracts of land. From 1887 to 1933 there was a loss of 92 million acres of Indian land, out of the 150 million originally granted to the tribes in 1873 when they were first assigned to reservations. Thousands of Indians were landless, many starved, others with loss of self-respect lived on scanty rations. Alcoholism, drug addiction, disease, depravity and graft weakened the tribes as unscrupulous whites exploited them, often with the aid of cleverly manipulated legislation.

Finally, public concern was aroused and about 1924 some reforms were started for the betterment of Indian conditions. Medical service and educational programs and equipment were improved, and Congress appropriated money enough to adequately feed the school children. Indian craftsmen became a part of the teaching staff in order to train the children in their native skills. Courses were worked out to help them make the best use of their tribal resources and to find a place for themselves off the reservation if they desired to leave.

In 1934 the Wheeler-Howard Act, better known as the Indian Reorganization Act, was passed by Congress. It prohibited further allotment of tribal lands and made available credit funds to tribes and individual members of tribes. It provided assistance to tribes in establishing self-government, encouraged the adoption of constitutions, and granted charters to corporate business—a modern practice of the old Indian custom of tribal cooperation. A smaller loan fund was set up to make advanced education possible for promising young Indians. Special civil service regulations made it easier for Indians to enter the Indian service. In six years, ninety-eight tribes and bands had orgainsed local government, and sixty-seven had incorporated. In the same period of time four thousand Indians had entered Indian service, many as technicians and experts. These loans helped the Indians to help themselves in farming, dairying, stock raising, and lumbering. Fisheries were established which sometimes carried on the whole process of catching, packing, selling and shipping. Native arts and crafts are making a real come-back. Clubs for homemakers, land improvement and soil conservation pro-



INDIAN SYMBOLS

(L. to R.) Sunrays, constancy; perhaps swastika, good luck; parallel lines, running water symbol of constant life; bird, carefree and lighthearted

grams, increased acreage for tillage and irrigation are all making the reservations a better place to live.

Probably the first Indians who left the reservations to make a living among the whites were scouts and guides, boatmen and showmen. Large companies traveled with wild west shows. In Luther Standing Bear's book, *My People the Sioux*, is a vivid account of his trip to England with Buffalo Bill. He was put in charge of seventy-five Sioux Indians, many of them a great deal older than himself. His hardest task was to keep the Indians from drinking liquor, a strict regulation of the Buffalo Bill show. His greatest thrill came when he danced before the king of England. He says,

> "I had a beautiful lance, and as the dance proceeded I worked over toward the king's box. There I shook the lance in his face and danced my very prettiest, you may be sure. The king had been very dignified thus far, and had not even smiled, but when I got down to doing my fancy steps and gave a few Sioux yells, he had to smile in spite of himself. I saw that I had made a hit with him and was very happy."

Later he had the honor of being introduced to King Edward VII.

Luther Standing Bear, hereditary chief of the Oglala tribe of the Sioux nation, early left the reservation. He was the first Indian boy to enter the gates of Carlisle School. He led the Indian School band that played and marched across the Brooklyn Bridge at the opening ceremonial, May 24, 1883. As a clerk in John Wanamaker's Philadelphia store, he did well. Then he served as teacher, store and postoffice clerk on the Rosebud Agency. He was a good rancher on his own allotment and served as a minister for a time. He never drank or smoked. After being made chief of his tribe at the age of twenty-nine, he went to Washington, D.C., to ask for his citizenship papers, which were granted on the basis of his character and fine achievements. He drew out all his money, held in trust by the government, and went home a free man! He used this freedom most unselfishly, helping his people in many ways. He closes his book on July 25, 1927 with this plea:

> "I am starting an Indian employment agency, which I trust will be for the betterment of the whole race. The Indian is bright, and he is capable of holding good responsible positions, if he is only given a chance. And why not give him that chance?"

In time of war, the government called many Indians from the reservations into the armed services. They made the best of soldiers serving their country well. Many others went to cities to work in war production plants.

Many of the Indian G.I.s who returned from World War II were young married men desiring a better living and more education than the reservation offered. Today they form the largest group seeking to relocate in the industrial world. Boeing Airplane Company in Seattle, and North American Aviation in Los Angeles have employed over 200 Indians, training them to be skillful workers in sheet metal. Other industries have found them to be fast, intelligent, good workers. Indian women make good stenographers and machine operators in textile mills. Nursing is becoming an attractive field for young Indian women, and an increasing number of the best educated young people are entering professions as teachers, doctors, lawyers and ministers. Leaving home and going out into the world is never easy. For the Indian American it has been especially difficult. Usually these changes are brought about by the help of the government, the church, the school, and sometimes community organizations.

C. Terry Saul, Choctaw artist whose pictures decorate the splendid book, "The Gift is Rich," where we read that he is best known for his documentary-type paintings, which depict Indian life. He is also a popular illustrator. He is employed as an illustrator-draftsman with the Curtis-Wright Company in Garfield, New Jersey.

Church School, and Government Stand By

TO RELIEVE the population pressure on the reservation, a relocation program was begun in 1952 under Dillon Myer, former Commissioner of Indian Affairs. Through its help 6,200 Indians have been resettled in a little less than two years. Through relocation centers that have been established in Chicago, Denver, Los Angeles and Oakland, 2500 have found good jobs.

The success of this program is dependent on a careful screening of applicants, helping the Indian to find the right job and aiding him and his family in their adjustment to a new community. The process starts on the reservation where a relocation officer contacts those desiring resettlement. The applicant must be 18 years old or more, in good health, and have satisfactory reputation. His fare is paid to the relocation center of his choice. This center pays his living expenses until his first full paycheck is received. Then he is on his own. $200 usually covers the cost, and in most cases it has proved a very good investment.

At the city relocation office he is interviewed by experts regarding his experience, interests, and abilities. Then he visits plants and places of business where positions are open and is counseled in his choice of jobs. He may receive on-the-job training, or go to night school. A suitable housing is found for him, and his family, if he has one. His children are enrolled in school. Someone sees that his family knows how to shop in department stores and supermarkets. They learn to use modern gadgets and are advised as to what community services are available to them. Church preferences are not overlooked, and soon a minister or priest calls to welcome them to a church in the community. This is a rapid transition for an Indian, transplanted from the midst of his own people on the reservation to a white community and a new job. In initiating this relocation program, Commissioner Myer recommended that a community relocation committee also be formed wherever a considerable number of Indian families come to live. This committee might best be started by church groups with as many churches as possible participating. Here is a challenge to the Christian element of the community to see that the Indian family's needs in education, health, and general welfare are met, while these services are being transferred from the Indian Bureau to state, county and local governments.

Indian centers in Chicago and Los Angeles provide a club house which is open day and night, and where all Indians in town are welcomed. There is a reading room, recreation hall and a kitchen for refreshments. Parties for teen-agers are sponsored, baseball is a popular sport, and a news sheet is printed. Usually these centers are run by Indians themselves.

On the reservation the missionary and the church have been generally accepted as trustworthy. But how do our churches receive them when they come to the city? At Cuyler Presbyterian Church, Brooklyn, N.Y., since 1938, large numbers of Mohawks from the Caughnawaga reservation in Canada have been welcomed as they entered the area as workers in structural steel and iron. These Indians have named it "the Church that makes friends." Dr. Cory, the author of our mission study text, is the pastor. His early years of work on Indian reservations furnished him with a knowledge and sympathetic understanding of the Indians. So he learned to read, write and speak their language, edited a simple hymnal, and revised an old Iroquois translation of the Gospel of Luke with the help of Mrs. Louise Diabo, an Iroquois. Soon Indian members were taking an active part in church services and congregational activities. Since these Indians frequently returned to the reservation in Canada, ministers on the reserve have kept in touch with Dr. Cory. Officers of both churches participate in communion services and other special activities. Thus, through fifteen years of cooperation and fellowship, the church in the area of employment and the church on the reservation have worked hand in hand to help this group of Indian Americans bridge the gap between two worlds.

Although schools have never been adequate or available to all the Indians, there have been government boarding schools and church mission schools that have offered excellent training for many Indians. Dartmouth College, established about 1750, was originally a school for Indians, and might have early passed out of existence had not an Indian preacher, Samson Occum, made a trip to England in 1765 to raise money to

Hufnagle from Monkmeyer Press Photo Service

Mrs. Percy Tibbets, National Council missionary and community worker, wins confidence of Rapid City women, and helps them plan for a sewing class.

keep it going. Four years later it was incorporated as a college and named for Lord Dartmouth, its chief English benefactor. It still welcomes Indian students and has graduated some who are outstanding.

Captain R. H. Pratt, who had fought the Indians and had had charge of many prisoners, sensed the great injustice being done and established Carlisle Indian School in 1879 to teach them a trade and help them become good citizens. By 1900 there were 1200 pupils enrolled from seventy-nine tribes. Its success led to the founding of other government boarding schools off the reservation. Today a Christian education program is carried on by the Division of Home Missions of the N.C.C. and jointly financed by Home Mission Boards in World Day of Prayer offerings.

To appreciate the big task before such a school, we should look in on Intermountain Indian School, Brigham City, Utah, with an enrollment of 2500. The Navaho students come from their primitive hogans on the reservation, many of them unable to speak a word of English. In a period of five or six years this school attempts to prepare them to care for themselves in communities off the reservation. Students must adjust to a totally strange environment and many new contacts with classmates and teachers. It is also necessary in this process to develop their sense of security. The churches cooperate in a sponsorship program so that Juniors and Seniors may be introduced to community life. Qualified sponsors of corresponding religious faith receive these students frequently as members of their family in the home. Here they learn about social customs, dress, and table manners. The small Presbyterian Church of Brigham City provides a church experience for 287 of these children at its two Sunday services, choir, youth fellowship program.

Christian Indian leadership has done much for its people through the years, but there is still a great need for well-trained, devoted workers. Cook Christian Training School in Phoenix, Arizona, is the only one of its kind in America. It trains for the teaching of children and young people, and for the application of the Bible to home, reservation and church relationships.

We have come a long way with the Indian American in this study, since that fairy-story-like beginning in the "long, long ago" when they first stepped foot on this continent. Many volumes have been written about them, but none of them end "and they lived happily ever after." Although the Indians were granted citizenship in 1924, their status is still not clear. There are still thousands of federal and state laws and regulations affecting them that overlap or conflict, still many unsolved problems, and wrongs to be righted. Selfish citizens of this land still hold Indian treaties in contempt, with covetous eyes on Indian lands, water rights, mineral and oil deposits. The Triennial Conference of Indian workers met July 7-12, 1955 at Estes Park, Colorado. There is no magic wand, or no Prince Charming, to save the Indians; only the Prince of Peace ruling in the hearts of His red and white children will teach them how to "do justly, love mercy, and walk humbly" with their God.

The Trail Ahead—U.P. Indian Work Today

WARM SPRINGS, OREGON

By E. W. MACHAMER, Missionary-Pastor, Warm Springs, Oregon

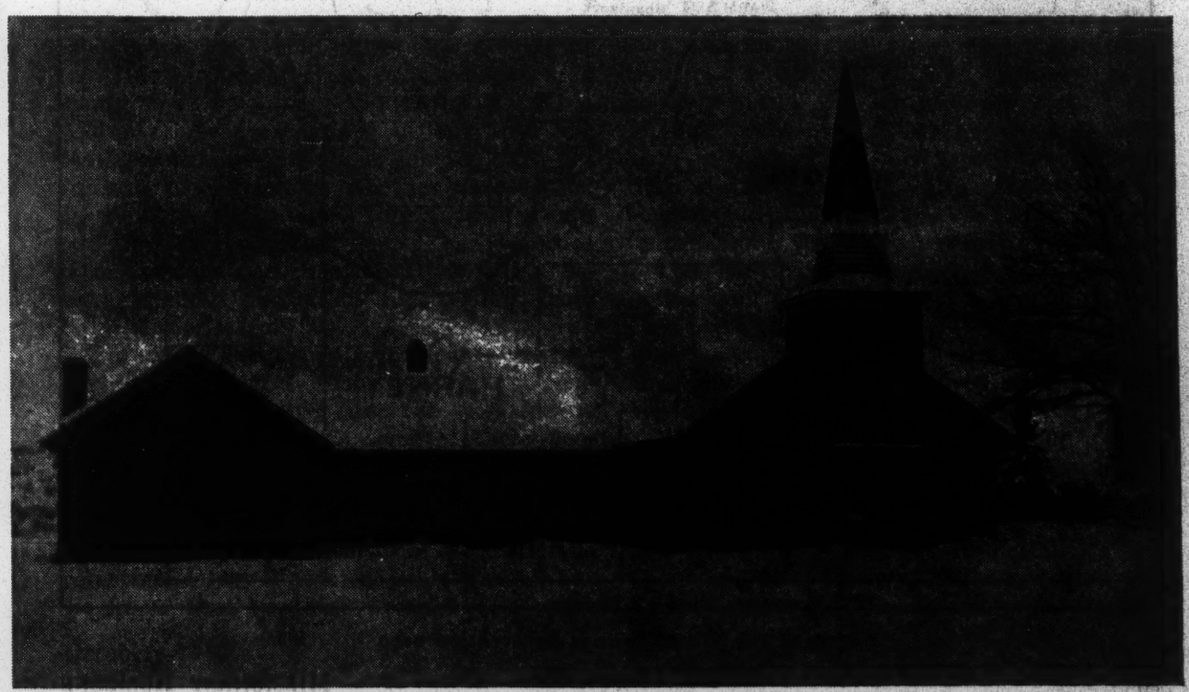
We hear much these days about a changing world—the Atomic Age, etc. Great changes have also reached the various Indian Reservations. We usually think of the Indian as not being subject to change. Yet many changes have been and are being made in his mode of living.

Good paying jobs in Government service, and sawmills, and the timber allotment have given our people a financial status they have not known before. Good homes are being built, fast cars, television sets, and furniture are being purchased.

Our people are gaining a wider outlook on living and life, but it seems to be a worldly outlook. Religion has been placed in the bsekground. It is something to be used only on occasion, such as a funeral or a special day. Many Indians are as pagan today or even more so than when the missionaries first came to them. One Indian says, "Our people are sick, but they don't know their sickness," meaning, of course, sin. Yet he feels there is a heart yearning amongst them that will in time bring them to the Lord.

Your missionaries are holding forth the Word of Life and Light. Here we have a well-staffed Bible School, Church services morning and evening, a Wednesday evening Young People's Meeting and an Adult Bible Study and Prayer Group. We have good teachers and help—those who love the Lord and the Indians—and we are reaching a good many with the Gospel. As we have opportunity at funerals and other times, we preach the Word. At a recent funeral I had opportunity to speak three times, twice to a group of about 30 and once to audience of about 100. They desire no flowing tribute, just a message from the Word. We welcome these opportunities afforded us. We have His promise that His Word shall not return to Him void.

There are many problems on the Reservation which we do not have the time to cope with. Juvenile delinquency is on the up-surge. There is talk of starting adult education classes by the Government in hope these may help parents to train their children. It is a fact that many of the boys and girls just grow up like "Topsy." The Government has encouraged the parents to take their children home on week-ends from the Boarding Schools thus throwing added responsibility on the parents. This has been good in the sense that our folks need to take on more responsibility, but



The new church at Warm Springs, Oregon

it has had bad effects in that many children get into trouble on week-ends.

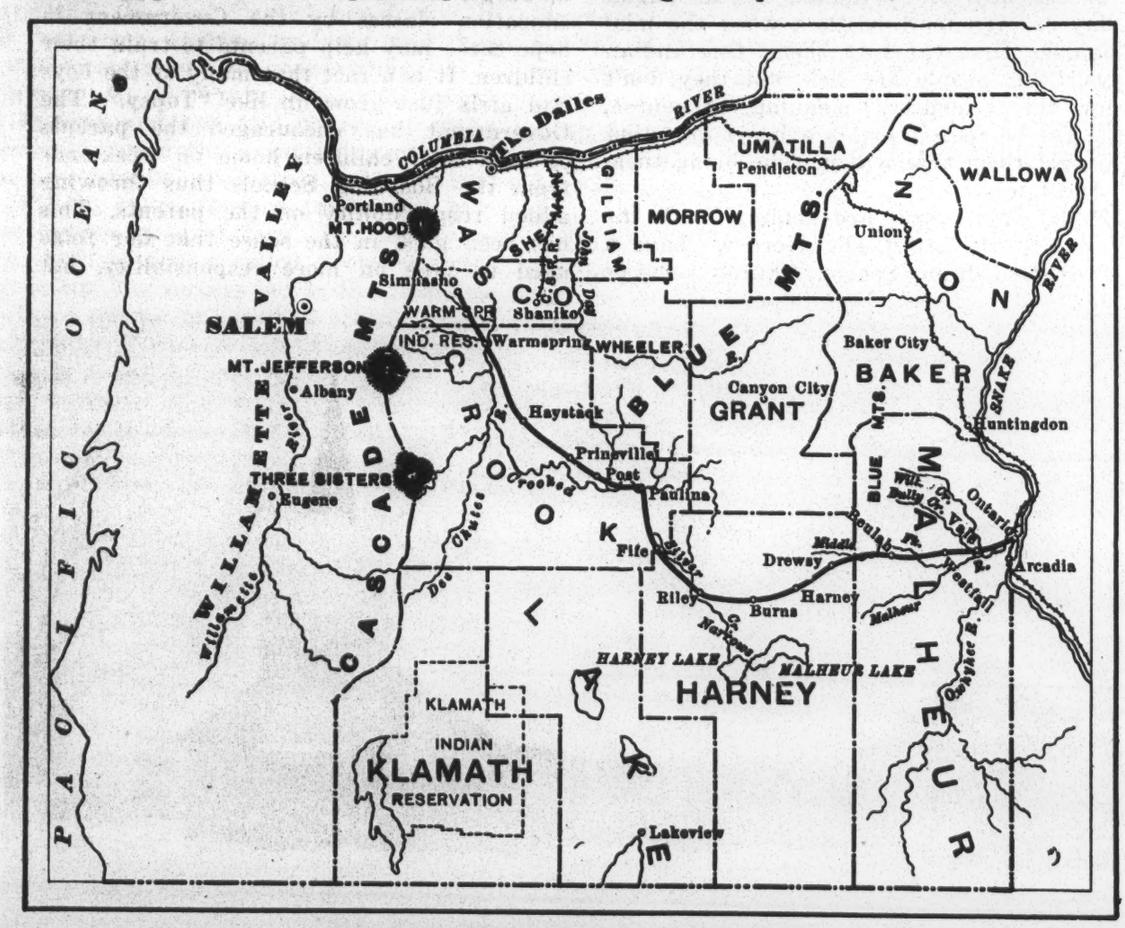
Another problem regarding our people is that concerning those who go to the cities to work and live. In the cities they are subject to racial discrimination and naturally, because of economic circumstances, they gravitate toward the low class or slum sections, where living conditions and environment are anything but wholesome. Many of those who have left the Reservation for a time and returned, as far as we can discern, have not been helped by the experience, but have returned in a worse condition than when they went.

These problems are of grave concern to the State, the U.S. Government, and needless to say, the Church. On the Klamath Reservation here in Oregon, the State has taken over the task of adult education to see what can be done about solving some of the many problems—racial, delinquency, economic conditions, home relations, etc. It is a large task, brought on by a changing world and a changing people. The old Indian life has passed away in many respects, and the Indian was not prepared adequately for the new type of life that opened up to him. His reticence to change in the past has been a great hindrance to him and has created present-day problems. Now in many way he seems to want the new way of life. A new generation is on hand. They are looking to the day when they will run their own business.

One young man, Arnold Stwyer, a recent high school graduate, and grandson of the late elder of the church at Simnasho, said at the Centennial Celebration here in June that the young folks are the leaders of tomorrow, and that he hoped all would train themselves for the opportunities and demands which shall come to them. This young man is going to college this autumn.

What of the future—is it hopeless? No! All indications are for a better people and Reservation in the years to come. We have some fine young boys and girls in the Church. Our Bible School has a goodly number of Indians in it, boys and girls whose parents are not Christians, but desire their children to receive Christian training.

There is much yet to be done, but the Government, School, State and Church are deeply concerned about the Indian, and are seeking to help him on the trail ahead.



Map of the Warm Springs Reservation area

SIMNASHO, OREGON

By MR. and MRS. E. A. PENNEY, Missionaries at Simnasho, Oregon

"For we are laborers together with God."

IT IS our privilege to be in Simnasho Indian Mission, and we are happy to report that the Lord is blessing in His own wonderful way. We trust all you Christians will continue to be in prayer with us for heavenly wisdom and guidance.

Mrs. Penny and I have been laboring at Simnasho since the latter part of 1952, and report a good interest among the children. Simnasho, one of the old mission fields, is a hard field. How the people need the Lord! We believe the work with the children is an entrance into the hearts of the adults. Pray that their efforts may be fruitful in the salvation of these precious young ones.

The children of the Scotts and Browns outside the church, waiting for Church School classes.

More than ever before in our lives we realize what a tremendous job we have before us as Christians, whether at home or on the field. Satan is working hard to stamp out the Light of the Gospel as it shines into sin-darkened hearts. How often we have fled to the Lord for refuge from Satanic oppression!

Our work has many phases, but we feel our most powerful phase is simple Christian living. Our lives are the only means of presenting Christ to some of these people who will have nothing to do with church or the Bible. Many of our regular Sunday School pupils are away on holiday during July and August. We were a little reluctant to try Vacation Bible School, but we know that numbers are not always to be the deciding factor. So we went ahead with plans. We were happy to see the attendance between 23 and 27. One white boy came from a logging camp.

One day after Bible School was over one of the Indian boys who is faithful to his church said, "I surely got a lot out of this class." Pray for Delson.

These little Simnasho children standing beside the church are members of Mrs. Penney's class.

Christmas was as usual a joyous time here. December was full of activities, such as Christmas parties for all the young people. We gave out 200 wrapped gifts with names on them. The women received pillow cases with a great deal of joy; the men handkerchiefs; high school girls stationery, handkerchief and apron; boys checkers; and smaller children toys.

There were over 200 bags of candy and nuts given out but our crowd was bigger than our expectation, so we ran out. We're sorry when this happens. We thank all who helped bring joy to our people.

The Easter was another happy day together for all of Simnasho people. After Easter worship service, dinner at the community house, with two cars from the Washington side. We enjoyed having them. We are always glad for visitors.

We were happy to have 59 in one prayer meeting, so this makes us happy again, and young people, 31. See the result!

We are now planning for our heavy fall and winter program. We rejoice in all His goodness. Pray that we might not limit our God by unbelief. Thanks for your prayers.

The Trail Ahead—U.P. Indian Work Today

TAMA, IOWA

By J. G. DICK, La Porte, Minnesota, an Interim Pastor at Tama, Iowa

AS a retired minister on part-time service I came to the Tama Indian Mission April 1, 1955, for an interim pastorate of one or two months. I remained until Rev. G. A. Forbes and wife came on the field July 7, 1955.

A week-day Bible Study and prayer meeting was started. The Sabbath service formerly conducted on Sabbath afternoon was changed to 10 A.M., and the Sabbath School was reorganized. Soon those who had ceased to attend began to return a few at a time.

A carryall is needed to gather up the children whose parents do not bring them to the Mission. The work is difficult. Progress had been slow but steady.

A vast change is seen by taking a long look over the years. A Christian Indian tells of conditions when Elizabeth Campbell was missionary. The tribe then lived in wickiups in a village. Now they live in all parts of the settlement in houses. Some have nice homes and well-kept lawns. Then the children did not go to school and when a stranger came to the village they hid in the forest. Later when day school was provided, parents would not let the children attend. One man told me that his parents hid him in a thicket to prevent him from being taken to school. The school was then closed, but later started again. Today all children attend day school, learning to read and speak English and after graduating from the grade school, attend Tama High School and some after graduating go on to college or university.

In our Mission today we have not only high school graduates but some college-trained men and women well equipped for Christian service, capable teachers in Sabbath School and efficient in other kinds of Christian work.

Two forces oppose and hinder the Mission work. One is the attitude of many older Indians who still follow primitive beliefs and customs. Indian children have deep respect for their parents and grandparents. This is fine but it tends to keep many from attending our Mission.

The other force is Mormonism actively working to make Mormon proselytes. This disturbs the thinking of many inclined toward our Mission teaching. They are getting a foothold in the tribe and are making some progress.

Vacation Bible School at Tama, Iowa

Much prayer is needed for our missionaries that God may guide and empower them for the task.

However, there is an encouraging side to the work.

Visualize living at the Mission during May and June and see the local committee of Indian women plan and work and pray for the coming Presbyterial.

Attend the Tama High School commencement and see our Indians graduate with the class and know that three of them are from our Mission.

Visit one of the Missionary Society meetings and listen as they conduct their own program and hear with growing appreciation and thanksgiving the prayers offered there.

Pray that God be glorified in the Tama Indian Mission.

Do you know that the Indians were artists with remarkable sense of design? That there is no Indian tribe which did not take time to beautify every bowl, basket or wooden cup made for everyday use?

What Cherokee Mission Has Meant to Some of Us

By MRS. ROXIE RAPE, Stilwell, Oklahoma

IN the early thirties, Rev. George W. Smith, a United Presbyterian missionary, traveled through this community and several others similar to it talking and giving scripture to the people—that is to the ones that would listen to him. He also visited in the schools, had scripture and a Bible story with the children. He did this type of missionary work for several years.

On his travels he saw the needs of churches, especially in this community that had no church in the radius of five miles and such a few Christian people. The children, too, were ignorant in the true meaning of church. Some thought that they had to knock at a church door as they did at a friend's house.

One Indian grandmother advised her grandson to stay away from the white people's church. She would say, "Don't you go over to that church. You will get hurt. I want you to grow up and be good. So you stay away from there."

What a blessing it was to this community when the Women's Board purchased a plot of ground (thirty acres) and erected a chapel in 1946.

At the beginning Rev. Smith had to use some non-Christians as teachers in Sunday School classes. But that was for only a few years.

We call Charley Sanders the "Ice Breaker," as he was the Mission's first convert. After his conversion he went to Sterling College, Sterling, Kansas. (He is now working in a Baptist church in Kansas.)

After Brother Smith left the mission, due to poor health, in 1947, Noble Casey, a trustworthy servant, walked six miles each Sunday morning to preach the morning and evening services for us. He often had to walk the six miles home after the evening services.

I remember one cold rainy November morning eight people accepted Christ as their Saviour. We had laughing, crying and shouting all at the same time. What a blessing it was to be in the house of the Lord that day! I remember Brother Casey saying after service, "I almost didn't come. The weather was so bad I didn't think anyone would be out. But from now on, I'll go rain or shine because I'll miss a great blessing if I don't." (All of the ones saved that morning are still good workers in the church.)

Around one o'clock Sunday night before Christmas of that year my mother called me and said, "Get up—the church is burning." My husband and I rushed to the church but we could do nothing but watch it burn. I will never forget the awful feeling I had as we stood and watched our Bibles, hymnals and piano burn.

After the fire, Mrs. Charles Holloway opened the doors of her home to us for

Our Cherokee Mission. (L. to R.) Garage, Manse, Chapel, Service House

Sunday School and preaching. And Brother Casey walked the extra mile. The Women's Board was very good to us. They built the chapel on the old foundation.

In the Spring of 1949, the Women's Board built a nice manse. That summer, Charley Sanders and Ted Allebach, students from Sterling College stayed in the manse and assisted with Sunday School and held services for us.

September 1949, the Lord answered our prayers by sending Rev. and Sister H. W. Gordon to us. They were tireless workers and an inspiration to all. We had several converts during their stay at Cherokee Mission, including two men (full-blood Indians) who are now elders in our Church.

With free labor and money from the used-clothing department we added three new buildings to the Mission grounds during the years the Gordons were our leaders. First, a garage of sandstone was built, then we felt the need of an extra Sunday School classroom, a place for the women to work and to have church socials. So we built a cobblestone building 18' x 24', with cement floor. We call it "Cook Room," but we use it for S.S. classes, sewing room, and sometimes for our Sunday dinners.

In 1952, we knew we had to have more room or else let the used-clothing push the Gordons out their back door. It had completely taken their livingroom and was rapidly moving into the dining room. So we built another cobblestone building 18' x 24' for a clothing room. Now we need more Sunday School classrooms. We are having the Junior Class in the Smith's livingroom. (Leslie B. Smith and family came to be with us when Gordons left in June, 1954.)

In August, 1954, four Baptist laymen from Fort Smith, Arkansas, held a two-weeks revival. Several accepted Christ but some are not staying true to the faith.

One of the little girls who thought she should knock at the church door and the little Indian boy whose grandmother discouraged him from going to the white man's church are helpers in our church.

The United Presbyterians have certainly been a great blessing to Cherokee Mission community. But we still have people who have not taken advantage of the good things in the right way. Continue to guide us and to pray for Cherokee Mission.

PROGRAM SUGGESTIONS

For a meeting that is "different" try a skit such as this: The Leader might imagine that she is a housewife coming into her living room with the morning mail in early Oct., opens a letter, reads it aloud:

Dear Mrs. McLeader: Just this note to remind you that you are listed in the Program Calendar *to lead the November Missionary Meeting. Please have as many participate as you can—but why should I make any suggestions to you, for I know that on the thrilling theme of the Indian Americans, you will plan one of the fine programs we always expect from you. . . .*

Sincerely yours, Mrs. McPresident

(Lays letter aside with a sigh): "I do remember that I volunteered to lead in November, but how time has crept up on me! I haven't even seen the books! Surely they should be here before this!" (Picks up handbag and takes from it 1955 *Program Calendar* and reads aloud all of p. 25. Opens a package) "Well, what do you know? Here is *Within Two Worlds* and the *Adult Guide.* (May make several general remarks about contents, and the fine program Mrs. McKnow had last month on Chaps. 1 and parts of 2 and 9.) "That leaves the rest of the book for me. Believe I'll have a Round Table like it says in here (holds up *Guide*). I could use Mrs. McWilling, Mrs. McJoy, and I wonder if Mrs. Little Fox wouldn't come. That would help her to make new friends among us. She must feel strange here where the government has resettled her husband for work. I'll read this book over the week end and call them together for the Round Table."

(Opens another package and a magazine, which prove to be *May We Introduce—American Indian Missions* and the October *Missionary Horizons.* Scans pp. 69-84 of Magazine, comments on pictures and topics) "Would you believe it—everything comes the same day! I know I should be working at that sewing planned for this morning, but it can wait." (Settles herself comfortably to read the *May We Introduce.* As she reads, there appear before her, missionaries or Indians from the stations about which she is reading. Perhaps "Mrs. Machamer" or an English-speaking Indian from Warm Springs; "Mrs. Penney" from Simnasho; "Mr. or Mrs. Edward Davenport, or "Mr. or Mrs. Mitchell" from Tama; "Mrs. Roxie Rape" from Stilwell; a costumed-Navaho woman or "Mrs. F. Patterson" from Oljato. Each, as she appears, tells in first person, portions of *May We Introduce—American Indian Missions.*) Mrs. McLeader closes book, saying, "Mrs. McLove does such fine map studies. I'll ask her to enlarge this map (on back of *May We Introduce*) for an imaginary trip to our Indian Missions."

Really do the impersonations and Round Table suggested.

Use the full-color filmstrip "Strangers in Their Own Land" for church-wide program.

The Trail Ahead—U. P. Indian Work Today

CHEROKEE CHURCH ORGANIZED

By LESLIE SMITH, Missionary, Stilwell, Oklahoma

IN the early months of this year the Christian people who have been attending services at the Cherokee mission, requested that a church be organized. Some of the people said that they wanted a church home where they could place their names. When the Presbytery of Oklahoma met on the first of March the request was presented and a commission was appointed to consider the request.

The Carryall was received the first of March and has been seeing plenty of service, getting people to and from church. We are very thankful for the generous support of the mission by the WGMS in every way. The clothes have been a help to the people as well as the money from the store, which is used to help buy supplies and other items for the mission.

In our Vacation Bible School this summer we were blessed with the generous efforts of nine teachers who gave of their time and effort during a busy season of the year. The Bible lessons were well taught; we pray they were well received into young hearts. We had an average of about 36 a day. A good program was presented the night after school closed, each class presenting part of the lessons they studied during the two weeks of school. A display of handiwork was viewed.

The Commission of Oklahoma Presbytery met with the people on May 20 for the purpose of organization. On the Commission were Dr. H. E. Lobaugh, Topeka, Kansas, Dr. James L. Cottrell, Mr. James Echols, Mr. Ira Semka, Mr. John Ensloo, Mr. S. S Rice of Tulsa, Oklahoma, and Rev. H. W. Gordon of Guthrie, Oklahoma. Visitors included Dr. Allen Layman and Mr. James Olds of Tulsa.

Three elders were elected: Mr. Taylor Beavers, Mr. John Pumpkin and Mr. Jack McLemore. Also, three trustees were elected: Mr. Frank Israel, Mrs. John Pumpkin and Mrs. Taylor Beavers. Mrs. Beulah Israel is the Secretary-Treasurer.

The charter roll has nineteen members.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; . . . In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.—Ephesians 2:19, 21, 22.

Officers of the newly-organized congregation at Stilwell, Oklahoma. (L. to R.) Mr. Frank Israel, trustee, with Mrs. Beulah Israel, Secretary-Treasurer, and Miss Frances Gowd, daughter; Mr. and Mrs. John Pumpkin, he an elder and she, a trustee.

Oljato Christian Mission, Kayenta, Arizona

By FRED C. PATTERSON, Missionary-Pastor, Kayenta, Arizona

THE well known painting, 'Trail's End,' is not the true destination of the Indian. There is a better future for him. The Christian Way is the true way ahead for us," said a Winnebago Indian at the meeting of the National Fellowship of Indian Workers, Estes Park, Colorado, July 7-12 1955.

There were 260 delegates at this twentieth anniversary conference including both Indian and White Christians working for many denominations in many tribes. At the organization meeting twenty years ago at Madison, Wisconsin, the officers elected were all white missionaries. Now the officers are all Indian Americans and many of the speakers on the program are these First Americans. The last night featured seven of them from various tribes and sections of the country. Almost all Indians are afraid of the Government's "Termination" policy — putting the Indians on their own. "Do not look too much at the dark side of the picture. As a jeweler displays his diamonds on a dark cloth, let us look at the bright things ahead, better homes, better health, better leadership." There was a Navaho among those seven. If anybody could be pessimistic about "Termination" it could be the Navahos for certainly they are now far from ready for it, yet this Navaho said, "The future is bright. The Government is pushing hard now to provide an opportunity for an education to every Navaho boy and girl. But education alone is not enough. We must have faith in God."

These expressions of Christian Indians reveal to us that it is the Christians among the First Americans who are not afraid of the trail ahead and that therefore the work the missionaries have been doing in the various tribes is of the utmost importance in preparing them to take their place as citizens. Our understanding of the "Termination" policy of the Government is that it wants these First Americans to be citizens in every sense the same as other people. The Government has a program to prepare the Indians for this advance step.

(1) All health work for Indians was transferred from the Indian Service to the United States Public Health Service on July 1, 1955. There seems to be general expectation that this will mean better health facilities for the Indians.

(2) In education much progress has already been made toward integrating Indian children into the public school system so that 57% of all Indian children are now attending public schools. In the vast Navaho reservation where a few years ago there were 12,000 children without any school facilities the Government is promoting both public schools and Indian Service schools so that in 1954-55 there were 8,000 of these started in school, and the goal is to have a place for every Navaho child in school by 1956.

(3) The economic problem is the most difficult because the resources on many reservations are not sufficient to support the population adequately. The Government has a "Relocation" program by which it helps to find employment for Indians in

Part of the Indian delegates at National Fellowship of Indian Workers, Estes Park, July 7-12, 1955

years ago Mr. Patterson, then a new missionary to the Na-os, took these nine Indian children to Dennehotso Boarding ool. The two boys pictured are Melvin Yazzi (left) from wn Point, New Mexico, and Boyd Crank, (right) from Oljato, vaho classmates at Intermountain Indian School, Utah. Boyd he tallest lad at extreme right in the photograph of the "Nine."

industrial centers, pays transportation from the reservation to the city, and provides the necessities of life till the first pay check comes. It has a "Relocation Center" in large cities such as Los Angeles, Denver, and Chicago to help guide these relocatees to adjust to the new environment.

The presence of these Indian Americans in the large cities is a challenge to the churches of those areas to help them become integrated into a new community. The churches of Minneapolis have called a veteran missionary to direct their efforts to meet this situation. In Rapid City, South Dakota, the churches have called a Sioux Christian and his wife to this important work.

We had a direct contact with this in Denver on our way home from Estes Park. Through the Government Relocation Center in Denver we secured the address of a young Navaho boy from our Oljato community who has recently finished the five-year-course at a Government boarding school and had been placed by the school in a job in Denver. Six years ago when we first came to Navaholand we had helped this boy, Boyd Crank, get started in school. Boyd and his classmate went with us to the First United Presbyterian Church on Sabbath morning and were heartily welcomed by the pastor and people. Such a missionary-minded church can accomplish much with these young Navahos of whom there

First Vacation Church School at Oljato, Utah. Leaders (L. to R.): Josephine Seaton, Kayenta, Arizona; Patricia Hafer, Lawrence, Kansas; Mrs. Fred Patterson, Oljato Mission.

Mission Home, Oljato, where church meetings are held, pending the building of a chapel, funds for which have been given by U. P. Vacation Bible Schools throughout America.

are a dozen or more in Denver. The churches of the city do need some coordinated plan to accomplish the most. This illustrates very well how church, school, and Government all have a place in preparing Indian Americans for citizenship.

OLJATO

LET us look at our own mission field here at Oljato in one of the most neglected parts of the Navaho Reservation. When we began visiting Oljato from Kayenta six years ago there were no Christians. The church had done nothing to lead these people toward Christian citizenship. The nearest school was fifty miles away. Less than 10% of the adults could speak English and only about 10% of the children were in any school.

We have done everything possible to encourage parents to get their children away to the distant Government schools and there has been a response in that at least 60% of the children are now in school. In October, 1954, the Government started a little Day School here at Oljato and in September, 1955, opened a large Boarding School at Kayenta, 30 miles distant, so that the future is much brighter for all our children to get an education except that too many parents think they need their children at home to herd sheep.

Here at Oljato we now have our mission home in which we have been living for three years and which we seek to make a center of Christian influence and helpfulness to the many Navahos who visit us daily. We are holding regular church services in our home and have reached out to a goodly number of distant Navaho homes with the Gospel. This past summer, 1955, we held our first Vacation Bible School with an average attendance of fifteen and a cooperative attitude on the part of parents that is hopeful as we think of the trail ahead. And now the best news of all —our first converts. There are three who this same summer expressed their faith in the Lord Jesus as their Saviour, Our Interpreter, his wife and his sister. These three have agreed together on this step so that they will be able to strengthen one another. The trail ahead may be rough for them but the Lord and others have gone this way before them. Pray for them that they may be able to win others into this little group of believers.

The next project before us is the building of a chapel. This has been made possible through the gifts of the children in their Vacation Bible Schools. We thank the children and others, too, who have been a great help and encouragement to us here at Oljato Mission.

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Submitted by Mrs. H. Giffen

With the Egypt Work Campers

WHITE-SANDS, EGYPT

By ROBERT L. MONTGOMERY, Pittsburgh, Pa., Work Camper to Egypt, 1955

WHITE-SANDS, NEVADA! How often we have seen that inscription in our newspapers in connection with the latest A-bomb tests or guided missile tests. *White-Sands, Egypt!* What is this, another experimental proving ground? Yes, but far different. This was a Christian proving ground. It was our Nile-Project Work Camp on the white sands of the Sahara Desert on the Mediterranean Sea Coast just west of Alexandria. Forty of us, Egyptians and Americans, had come together to begin the construction of a conference camp for the youth of Egypt. But not only did we build a building but we became a laboratory—a Christian laboratory.

First of all, that Work Camp as Work Camps in the United States, became an experiment in Christian Living. In any chemistry or physics experiment the apparatus is first set up, the conditions are made favorable and then the test or experiment begins. The same procedure was followed at our Work Camp. Everything was set up ready for work at Agamy, the camp site. The money had been given, the land had been purchased, tools were bought and places were provided for us to eat and sleep. Everything was ready to go. Now were the conditions favorable to this experiment in Christian living? Seemingly so. Everyone was a professing Christian and had a good Christian background. Everyone knew what it was to act with Christ-like character.

Now was the test! Could we keep our Christianity while exhausted after hard work and long hours? In that hot Egyptian sun could we work together in a spirit of unity and love for one another with patience and kindness without envy, strife and jealousies? Many times the temptations would be great. Most of us were not in condition for the hard work that we were up against. Many of the methods of work seemed quite primitive to us Americans. We were used to seeing concrete delivered ready mixed in a truck. There at Work Camp we mixed concrete by hand and then carried it in pans on our shoulder or heads. Consequently, we were tired most of the time and it was quite easy for us to become short with one another or lose our tempers. Furthermore, we were all amateurs, most of us with no previous experience in the type of work we were doing. Needless to say, it was much easier to see that the other fellow did not know what he was doing, than it was for each one of us to see that we did not know what we were doing either. This brought before us the constant temptation of

Light House, Alexandria, Egypt

Robert L. Montgomery was one of the eleven young people who went from the U.S.A. to help in this Work Camp. Others were: Joe Barr, Liberty, Nebraska; Robert Baugh, Pittsburgh, Pa.; Gordon Kunde, Pittsburgh, Pa.; Larc Smith, Cleveland, Ohio; Jack Rogers, Lincoln, Nebraska; Donna Wagner, Butler, Pa.; Elnora Baker, Decatur, Illinois; Ethel Galloway, Concordia, Kansas; Lucille Shannon, McKees Rocks, Pa.; and Jacqueline Martin, Knoxville, Tennessee. The last-named has remained in Egypt to assist in the work there.

Robert is the son of Mrs. Russell K. Montgomery, T. O. Secretary

Willard Price Photo

Lads like these, eager for book learning, live in the vicinity of the Nile Project Work Camp.

having the attitude of "I know best."

But thanks to God we had the strength to overcome these temptations. As the days of our toil turned into weeks and finally into a month, there was established among us a unity that will never be broken, and we cherished a love for each other that we will carry with us for the rest of our lives. In Christ we became as brothers. We proved to ourselves and to others that people can work together as Christ commanded.

A second test to be proved at Agamy was—could people of two races, two cultures and two backgrounds work together in harmony? It is difficult for people of the same race and background to work together as Christians. Now could two different peoples work together? This was a question that filled the minds of many as the Work Camp commenced. The social customs were difficult, the food was different, and the climate was different. But, by the grace of God, everything worked itself out fine. We lived together, we worked together and we studied together, and by our united efforts we became as one people. Differences were not noticed, As time passed we fell in love with each other and the differences became mediocre. Yes, under Christ people of different cultures and different backgrounds can live together.

Yes, much was accomplished at the Nile Project Work Camp this past summer. A summer conference ground was provided for Egyptian young people where undoubtedly many will be led to Christ. And also it became a proving ground—something that is much needed in this age of science—a Christian proving ground!

"Faith is a wonderful power even in this life. By faith Alexander conquered the world; by faith Hannibal crossed the Alps; by faith Columbus discovered America. But it is in the Bible that we have the most remarkable instances of the power of faith, for here we have faith of the highest kind, faith *in God.*

—D. Rowlands

Year-Old Memories

Meadville Missionary Training Conference

By HAROLD E. KURTZ, Evangelistic Missionary, Addis Ababa, Ethiopia

When we answered God's call for foreign service we did so with much fear and trembling because neither of us had ever been very close to that part of the church's work and we knew little about what was involved in the work and what was expected of us. But it was my privilege along with four other United Presbyterian men to attend the orientation course for outgoing missionaries sponsored by the Foreign Missions Division of the National Council of Churches in America, in 1954, second year such a training course had been given, and from the marks of its success it should continue its existence for many years to come.

The school was held at Allegheny College in Meadville, Pennsylvania. It was a six weeks' course and six weeks filled to overflowing with instruction, inspiration, fellowship and work. To those 120 outgoing missionaries from 14 denominations, going to serve in some 27 countries throughout the world came some of the greatest missionaries and churchmen of our day to commit to them the particular message that Christ had given them. Almost every phase of the missionary's life was covered, including Bible Study, Agriculture, visual aids, literacy, revival, native music, health, communism, evangelism, geography, language study and many others.

Central in the conference program was the devotional study of the Bible. Over and over again we were told that the study of the Bible, together with a time for devotions was an absolute essential if we were to be strong enough to endure the task that God had set before us. We must take time to be alone with God and from Him receive strength. No matter how pressing the work becomes, no matter how little time it seems that we have, there must be time for God.

I recall that Dr. Frank Laubach, world famous for his literacy work, was present to tell us what he had done and to give us instructions on how to use his material. He also told

Harold E. Kurtz, Missionary to Ethiopia

of his own early experience as a missionary, and summed up this part of his life by saying, "I had enough dedication to go as a missionary, but not enough dedication to do any good." And throughout our devotional study of the Bible we were challenged to complete dedication of our lives to the service of Christ and continuing communion with Him through His word that we might have dedication enough to do some good.

Also throughout the six weeks we had a course on the missionary's task which might well be summed up under three headings:

(1) *Individual salvation.* The missionary's prime task is to bring people to a saving knowledge of Christ. Dr. Badeau, then president of the American College in Cairo told us that when he left Egypt he asked one of the Egyptians what he ought to tell the American people, and the Egyptian replied, "Tell them that we

United Presbyterians participated again in the Meadville Training Conference. Those in attendance, Marie Lusted, R.N., bound for Pokwo, Ethiopia, and Rev. and Mrs. Kenneth Bailey, appointees to Egypt, reported another, well-rounded program under leaders such as Dr. Frank Laubach and Miss Esther Cummings.

are not Suez Canal, we are not treaties or oil derricks, but PEOPLE." The missionary must never forget that he is going out to people and not just to a station or school or country. The missionary's prime purpose is to reach out to individuals and bring them to Christ.

(2) *Earthly life.* Our task is to bring the redemption of Christ to all of life, marriage, home, children, farm, school, and the society. We need to teach people sanitation; we need to have a "theology of the soil;" to tell people that they have a responsibility to use their land right; and to bring healing. The love of Christ should never let us preach and leave people in poverty, sickness and ignorance. It should never let us bring a man to Christ and then do nothing about the fact that he had to put his children to bed hungry. The missionary's ministry is not merely a "ministry of the jawbone"—it is a ministry to every need of human life.

(3) *Living a redeemed life.* This was presented as our supreme task as missionaries. We were challenged not only to *do* but to *be;* to be redeemed in the daily life, to be an example of Christ, to be conformed to His image, to so live among people that they can never doubt the reality of Christ and His saving power because they can see Christ in us.

One of the great inspirations of the conference came in the person of Canon Max Warren who is secretary of the Church Missionary Society of the Church of England. For three weeks he taught the Bible and the Missionary Task courses, and when it came time for him to leave, all of us within our hearts could only ask, as Elisha did of Elijah, "Let me have a double portion of his spirit."

Dr. Badeau told of a friend of his who went to Egypt with a rather small opinion of missionaries and their work but before long came to speak highly of what they were doing; but he made the criticism of them that they are people with "bosoms bursting with love and brains devoid of ideas." Throughout these six weeks we were filled more completely with the love of Christ, but also we were given ideas, ways and means of making the love of Christ known to the world. Sanctified ignorance is not enough to meet the needs of the world of today, and so we were instructed in methods of using every talent and ability that we possess to bring to the world the "whole counsel of God."

The conference at Allegheny College made me feel far better prepared and qualified to be a messenger of the immortal tidings of Jesus Christ, and I am deeply grateful to the Foreign Board for the opportunity to attend. At Meadville, I met Jesus Christ in a more real and practical way than I had ever met Him before. It is a real joy to be in His Service to the people of Ethiopia!

THE AMERICAN INDIAN

A race whose ancient lineage
Goes back through countless years
A research for its origin
A futile task appears.

Columbus found this country,
An ancient tribal land,
Inhabited by many tribes
Each ruled by Chief command;

Each mountain, lake and river known
And named—no spot untrod
For just how many centuries
Is only known to God.

—*Anonymous*

(*Quoted from Magazine, October* 1938)

Missionaries are People, too

ALL IN THE DAY'S WORK

By NORMA KNIERIEMEN, Ghimeera, Ethiopia

It was not quite seven in the morning when a persistent knock sounded at my front door. I had slept with one ear open, thinking that perhaps my houseboy's wife would decide to have her baby during the night. But, on opening the door, it was not an anxious expectant father waiting for me, but our Ethiopian school teacher. A policeman from town had come to circumcise his three-month-old son, and he wanted to borrow a scapel from the clinic! Thus the day began!

Ishaytu, interpreter, and Ayana, the "dresser" from Sayo standing in front of the jeep beside Norma Knieriemen.

Since it was a weekend, clinic would be opened at half past eight, but while I was enjoying some delicious Mission-grown pineapple, the gate banged and an old man came to the door, jibbering in Ghimeerenia—which is even stranger to my ears than the Amharic which I have been exposed to for a year and a half. Calling another Ghimeera who could speak Amharic, I learned that the old man had cut his leg with a "zama" (the Ethiopian "good-for-a-million and-one-things" knife) ten days before, and was just getting around to coming to the Mission clinic for treatment. When we assured him that he would be taken care of after the brief service for the patients was held, he ambled off to the clinic, where he should have gone in the first place!

My clinic "dresser" (trained at our hospital in Sayo) spoke at the service that morning, and the Ghimeera interpreter translated for him. As the morning's work got under way, the son of the Ghimeera king came down the road on a mule. His sister had fallen into fire a few days before, and although they had brought her to the "Hakeym" the next morning, they hadn't concentrated very hard on doing the few simple things that I had told them (Giving her lots of water, tea with sugar, coffee with salt; keeping numerous flies off the dressings; covering the bandages with a clean shawl in order to help keep them in place for a week or so). Ishaytu, the interpreter, said, "The man says that they have brought a mule for you, and would like you to go to see their sister. She is very weak, and they couldn't bring her here." We told the anxious brother that we would come in the jeep just as soon as the regular clinic was over, and in the meantime, they

Group of women at Ghimeera Prayer Meeting

should go home and give her all the fluids that she could swallow.

Not knowing exactly what to expect, we quickly treated the other patients, gathered all the medications and equipment that we thought might be needed, and started down the bumpy, rocky road that only a jeep can traverse. Typical of any home in this country where a person is sick, there were about fifteen people crowded into the little room. After shooing all of them, taking a quick look at the patient, and feeling the heat from the fire that had been made on the floor next to the patient, we had four men carry her, and the mat on which she was lying, out to a big tree where the ground was smooth and the shade plentiful. As Ayana gave her fluids by vein, and Ishaytu helped me change the dressings, I suddenly groaned and thought, "How dumb can you be? This would have made a real interesting picture, and *you* left your camera at home!"

As we finished our tasks, one of the brothers called all the curious neighbors, and when about twenty had gathered Ayana spoke to them concerning the Great Physician and His Healing Power. Then we prayed with them, got into the jeep, and started down the foot-path that the jeep had turned into a passable road! But, we were not alone—four or five little half-naked children had crawled into the back, and were squealing with delight as bushes and tall grass were "mowed down" by our Willy! An older man had also climbed in, hoping I would be able to give him medicine for his sick cow. He wasn't very happy when we emphatically told him (for the third time) that we didn't have *anything* at our clinic that would help her.

It was almost three o'clock when we parked in front of the clinic again—long past the time for Leper Clinic to start. But, apparently word had gotten around that we had gone to see a patient, for only two people had come. By the time I had gobbled down some lunch and the bell was ringing for Women's Prayer Meeting, and when I was just ready to leave the house another knock came. This time it was Lois Haspels, coming to see if I could make it to the meeting, and also to announce another "interruption." "Norma, if it doesn't rain, how about taking supper down to the river? Maybe Charlie can catch a couple of fish for tomorrow's breakfast!"

The Mission House, Ghimeera, Ethiopia

Building Terrestrial and Celestial Houses in India

By EVELYN CATHCART, Glenwood, Minnesota, On Furlough from Pakistan

When Dr. Andrew Gordon went to India 100 years ago, he doubtless had as his purpose to assist people to build for a future celestial home, but his first task was to build a terrestrial one for himself and his family. He had as advisors a Presbyterian missionary whom he met on his journey en route and some British officials in Sialkot. He arrived in Sialkot with $17.00 and had to wait three months before money arrived from America. So he writes:

"With these rudiments of knowledge in the art of building in India I drew plans and counted the cost. Born amid lakes, hills and snowdrifts in eastern New York, where houses are designed to keep their inmates *warm*, instead of cool, I was naturally prejudiced against *large* houses. A large house, too, implied large expenditure in building, furnishing, and living; whereas I had a reputation to sustain as an economist. I was, indeed at that very time, receiving a practical lesson on the necessity of strict economy. On the other hand, those who had experience in the country assured me that whatever *apparent* extravagance there might be in a large house, this was a positive necessity in a hot climate; and this view was confirmed by our own experience during our very first hot season. The amount of mission funds to be expended on a mission dwelling was limited to Rs. 4,000." (Approximately $1,300.)

He realized also that workmen employed knew cheating better than he understood their language and tricks. He continues:

"Under the pressure of all these conflicting considerations, and with all my close calculating faculties stimulated and intensified, I determined to erect a substantial house of burnt bricks only, to build it as large as practicable, and as plain as possible; and to keep a sharp lookout, as no allowance was made for extra expense on account of being cheated. The main rooms, four in number, were laid out 16x20 feet each, and 16 feet high from floor to roof; the north and south verandas were to be open— the east and west ones to be made into rooms, of which one was to be a study, and another was to be called 'the stranger's room,' with a vague hope that guests might not drop in very often in hot weather. Two of the walls were to be 24 inches thick, the rest eighteen inches, except a number of partitions which were to be only twelve. Capt. Heath regarded the walls as too thin, because, as he said, in his experience native masons would often build an inch or two out of the perpendicular; and if called to account, they would tell you, 'Palastar se sab sidha hojaega', (plaster with all straight will become). Capt. Mill also, on looking at the plan, declared that the walls were not thick enough to stand, and prophesied that he could come down some day to see them all tumbled to the ground.

"How many masons, carpenters, sawyers, and carriers of bricks, mortar and water, were employed, I did not note. There were several pairs of sawyers. One log was laid across another with its end tilted high up in the air; on the top of this, one of the sawyers perched himself like a monkey and pulled at one end of the saw, whilst his mate sat on the ground below and pulled at the other end. These sawyers were paid by the square yard—not of lumber, but of actual sawing, to ascertain which, the log after being sawed was set up again in its original shape, that each cut which the saw had actually made might be carefully measured. Carpenters used neither benches nor large tools. Sitting on the ground, and often using their toes for a vise, they sawed and planed pieces of wood, drilled holes, dug mortices, cut tenons, worked out small mouldings, and used glue and sandpaper, all for twelve cents a day. Any good shade answered the purpose of a shop, and at night, instead of locking their tools in a box, they put them in a canvas bag and carried them to their lodgings. Groups of coolies moved slowly about with loads of bricks, mortar, earth and other building materials, carrying them on their heads in baskets and earthen pans, and receiving at the close of each day, six cents for their labor. The water carrier used a well-prepared goatskin, which he filled by doling water in at the neck from some deep well with a small leathern bucket. The skin when full was slung across his back and carried whither the water was required, his daily wages being seven cents. The scaffold build-

These excerpts are from the 516-page authentic story of our mission in India-Pakistan as told in "Our India Mission" by Andrew Gordon, D.D. Unfortunately, the book is now out of print. It was written in 1886, and may be found in some private and church libraries.

er, who was more expert than a common *cooly* in climbing poles and tying ropes, received nine cents. Some of the laborers were women and boys, whose wages were a trifle less than those of the men. The head carpenter and head mason received a little more than the other mechanics. At some stages of the work there were one hundred persons or more employed, an incredible number of those trifling workmen being necessary to accomplish anything at all. The supervision, the daily, weekly, and monthly payments in such small sums, and the accounts, were tedious and burdensome, besides consuming very much precious time.

"Difficulties with workmen were experienced. A pile of bricks was reported to contain 7,480 bricks.

" 'But I am sure," said I, 'that there cannot possibly be 7,480 bricks in that heap; count them over just in my presence.'

"The bricks were then counted one by one, and found to number only 1,450!—showing a discrepancy of 6,030 between the two counts.

The one who counted first, looked so thoughtful, so serious, and so innocent about it, as if to say, 'How very much I would like really to know why we happened to make such a mistake!' "

Too much expensive lime seemed to be reported used, so:

"The next day my wife patiently sat in the tent door, and kept a careful count of the boxes of lime used, whilst I went about my business as usual; to prevent suspicion she used books to keep tally, and busied herself with her needle. At the close of the day eleven books indicated that eleven boxes of lime had gone into the work; whereas the *Munshi* reported seventeen, and the head workman confirmed his count.

. . . "This first house of our Mission was six months in building. Its cost exceeded but little the authorized amount. The structure has been found inconveniently substantial by those who, in later years, have attempted to make alterations. Notwithstanding the 'thinness of its walls' earthquakes have not shaken it down, as was predicted they would do. It is smaller than some of our mission houses built afterwards at the same cost, but less substantially. The worry and wear of a missionary in building is a far more important matter than the money expenditure. A *young* missionary can whilst engaged in such work gain much knowledge of the people and their language, which in a measure compensates for his wear and tear."

This house is the one being used today, in 1955, by the Girls' Normal and High School in Sialkot City. We trust the celestial house building during the one hundred years has been as permanent and successful as this terrestrial one. We shall look forward to the report of the celestial ones when Dr. Andrew Gordon and we are before the "Great White Throne."

The white building to the left is part of the original building constructed by Dr. Gordon. The other buildings are Girls' Boarding School, Sialkot.

LIFE IN A TENT IS NEVER DULL

By MARIE ALLISON, Sialkot City, Pakistan

One day a new Miss Sahiba went to a village for the first time. She had been in Pakistan for two years, but had spent all her time in school; first language school, then a girls' boarding school. At Annual Meeting the Mission had decided that she needed village experience, so now the time had come.

Those first few days in the village were particularly interesting, but as time went on they steadily continued to be exciting, educational, and entertaining. They were exciting in that life in a tent near a village brings many new unpredictable experiences; educational, in that there is much to be learned about the Punjabi way of life; entertaining, in that one never knows what a day may bring forth among Punjabi villagers.

"Curiosity killed the cat"? Maybe so, but surely there is no one who shows more curiosity in his makeup than the Punjabi. Arrival at a camping spot brings this fact out into the open immediately. As the car comes to a stop, a cloud of dust can be seen rising up at the edge of the village. This cloud of dust means that the feet of a crowd of village children are carrying them in the direction of the car and future camping spot. The number of feet running, however, does not tell you the number in the group, because nearly every child will be carrying a baby brother or sister. After all, this is an unusual event, so why not make the most of it?

Once they arrive they are not quite sure whether the greater attraction is the putting up of the tent or the strangers that have come into their midst. At first the new Miss Sahiba, not being used to this sort of thing, found the "sea of eyes" turned in her direction very disconcerting. The first reaction was to try to look some place where there were no eyes, but this was impossible. The next reaction was to pretend they weren't there, but that was equally impossible. Finally her curiosity, like that of the Punjabi's, got the best of her, and she found herself attentively studying the faces. They are worth studying because of the great variety, but they usually have one thing in common—a lack of cleanliness . . . It would never do to stop to wash your face before you came, because you might miss the excitement! Sometimes a boy, who has a particularly dirty face, will be teased about it, and then he will disappear to wash it in the nearest irrigation ditch containing water.

As soon as the car comes to a halt, everyone gets out and begins to unload. The servants begin immediately to put up the tents, and usually some of the village men lend a helping hand. The tents are soon up, and then comes the process of moving in boxes, trunks, baskets, bedding, and the furniture (which is always folding style). These are dumped on the mats which serve as a floor, until the Miss Sahiba can put them into some semblance of order. Usually a large number of little willing hands carry the odds and ends to their proper places. How they beam under a "Shabash" (well done) from the Miss Sahiba or the Bible teachers. Soon the tent becomes a comfortable home for another week.

Of course, curiosity is not satisfied from merely watching the tents go up! Daily there is a steady stream of the curious, the interested, the Christian, and the non-Christian. All must come to see how these folks live in such a strange abode. It is not unusual to have the tent flaps pulled back suddenly and to see several pairs of eyes peering in as you sit there reading, or drinking your after-

noon tea. Nor is it surprising, if you are concentrating on some other work, to suddenly find someone standing before you. Is isn't bad manners either! It is the custom of the country to walk into a place without knocking and just say "Salaam." When you are not used to it, however, it sometimes comes as a shock to your nervous system. One woman was surprised in return by receiving some instruction in good manners. She readily agreed that the English custom of knocking or calling out was best, and sat down for conversation.

Speaking of education, the Miss Sahiba was one day surprised with this remark, "Miss Sahiba Ji, please teach us something." You must admit that it is rather an unusual remark, especially for any young person to make, but circumstances and people are also unusual here.

The ordinary Punjabi villager has few opportunities to learn anything new, so when a missionary does come for a short visit, those who are interested make the most of it. The day this remark was made, the Miss Sahiba had gone with a Bible teacher to the non-Christian section of a village. They watched for opportunities to witness and soon found one in a group of men who proved willing listeners. The teacher began to talk to them, and before many minutes a large group of children had also gathered, pressing in closer and closer to get a better look at the stranger in foreign dress. This "creature" decided to try out her newly acquired Punjabi, so moved off to one side. The children followed, as she knew they would. After talking a few minutes on this and that, a tall teen-aged girl said, "Miss Sahiba Ji, please teach us something." It took a few minutes to recover from the shock, or to even remember that she had the year's Bible course book in her hand. The group stood there and repeated the Bible verse until it was time to move on again. This same group of girls came to the tent that afternoon and made exactly the same request!

In another village some Christian girls made this same request. When asked what they would like to learn, they replied, "Oh, a hymn or a Psalm or some Bible verses." They had received so little Christian instruction that they were eager not to waste one minute while someone was there to teach. Wouldn't it be easy to teach if every student had such an eager attitude to learn?

"Was her face red!" Yes, but not for the reasons you might think. It was the red peppers that did it, or rather the combination of that and hot tea. Every time the Miss Sahiba ate the highly spiced Pakistani curry she found that her face felt hot. One day, however, the red color rose so high that the Padri Sahib and Bible teachers actually feared that something was wrong. That day the curry was hotter than usual with red pepper "flavoring" and even with the chapati (bread) which was served with it, it left a burning sensation in the mouth. The people were going to serve tea anyway, so the Miss Sahiba asked if she might have hers right away, thinking that would help the roof of her mouth. After a sip or two, it was evident that it was having the opposite effect! The combination of the two kinds of heat was too much for her poor face, and it turned as red as the red peppers that made the curry flavorful. It can be embarrassing to have your face turn red over just ordinary food!

One thing you can't say about Punjabi conversation (and whole way of life) is that it is inhibited! They will say what is on their minds, somewhat to the Westerner's chagrin. At various times the following remarks were made to the Miss Sahiba, and no doubt a book could be written about similar ones. For example, one Punjabi lady, after observing the Miss Sahiba in conversation, made this remark, "Your teeth are yellow. You ought to clean them." This order was promptly obeyed!

At another time, this remark, "Your hair is not in order. You ought to use oil on it." This was prompted by the fact that the Miss Sahiba's

Pakistan-India, We Salute You on Your Centennial Year!

My Part in the India-Pakistan Celebrations

By "A SERVICE PIN"

In 1912 I came into existence, at the command of the United Presbyterian Women's General Missionary Society in America, as one of a number of fellow pins which were given for a time in honor of service rendered by the wives of Foreign Missionaries, who had served abroad for thirty, or more, years. I am a beautiful circle of gold and onyx, set with 56 small pearls, and was engraved with the name of ELIZA F. JOHNSTON, to whom I was first presented.

Eliza Johnston was called to go to Egypt in 1869, where she served for twelve years, principally in the Ezbekia Girls' School. In 1881 she left Egypt and came to India as the bride of Rev. Robert Stewart, where she worked among the wives of the Seminary students, who were being trained by her husband, and others, as pastors and teachers of the National Church in India. After the death of her husband in 1915, Mrs. Stewart retired in America, where she died in New Wilmington, Pa., in 1929.

Meanwhile, her daughter Mabel had gone to India, where she served from 1915 to 1922. I was treasured by Miss Mabel, in memory of her mother, until 1954, when she passed me on to her sister-in-law, Mrs. Harris J. Stewart.

This sister-in-law, OLIVE BROWN (STEWART), came to India in 1920, served for three years in Jhelum District, and City Girls' School, before her marriage in 1925 to Harris J. Stewart. Most of the years of her service have been spent in the same work as that of her mother-in-law, viz., teaching the wives of the students in the Theological Seminary.

Late in 1954 I was brought from America by Mrs. A. E. Kelly (wife of the Moderator of the General Assembly in 1954-1955), and formally presented by her with greetings from the WGMS in America, and from the Mission, to OLIVE BROWN STEWART at one of the Centennial meetings of the U.P. Mission, early in 1955.

I am happy to be useful again, and able to represent 86 years of almost unbroken service in the United Presbyterian Mission of India, Pakistan.

Written by Mrs. Harris J. Stewart, American Mission, Gujranwala, Pakistan, at the request of Mrs. John D. Harkness, co-editor.

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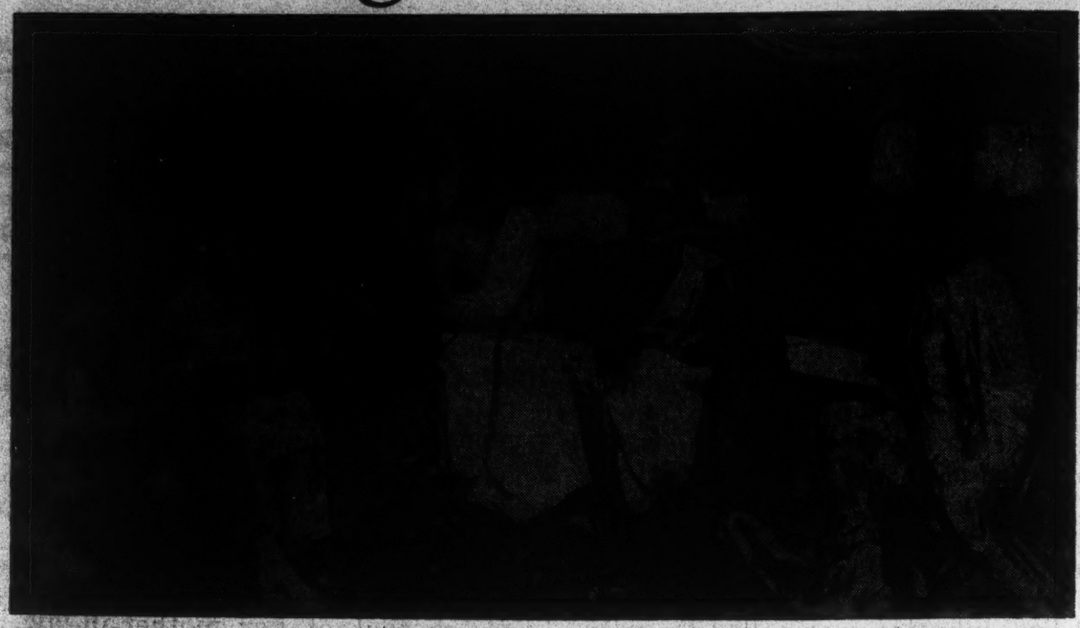
hair was not plastered flat down to her head with oil. Some oil was immediately furnished, but the offer was politely turned down.

At another time an argument was heard concerning fingernails. One woman thought that the Miss Sahiba's fingernails were too long (and hands too smooth), but after consultation they agreed that for a white person it was all right.

Thus it goes! Every phase of life is carefully observed and commented upon by the people—at least if not to the missionary, you may be sure it is among the people themselves. In spite of the queer ways and habits of the missionary, he is loved and respected by the people among whom he works. If he loves the people and takes an interest in them, he will win their love in return. The love which Christ revealed to the world does marvelous things in human lives.

Yes, if you go camping on a District Evangelistic tour in Pakistan, you may be sure that life will never be dull! You may have to do anything from camping on the road because the camping site can not be reached that night, to heating water for tea in the washbasin (in case of emergency only), but your heart will thrill because you are doing the work which the Lord has called you to do. Who can ask for more than that?

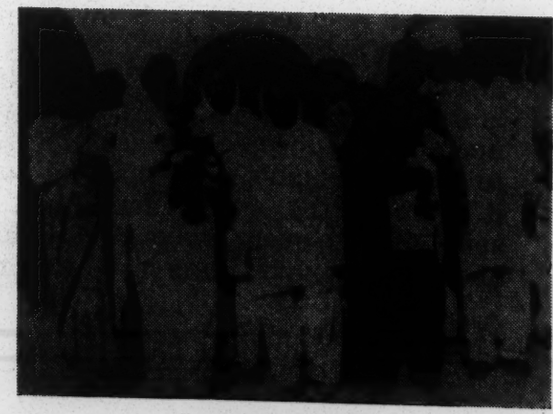
Greetings To Pakistan-In



Teachers' Preparatory Class at a Sunday School Rally in Pakistan. (L. to R.) Ida Joe Alter, Mrs. J. Alter, Edith Williams, Lilly Samuel, Louis Yahona, Akhtar, Jang Bahadar, and the Head Mistress of Pasrur Girls' School. They are sitting on beds.

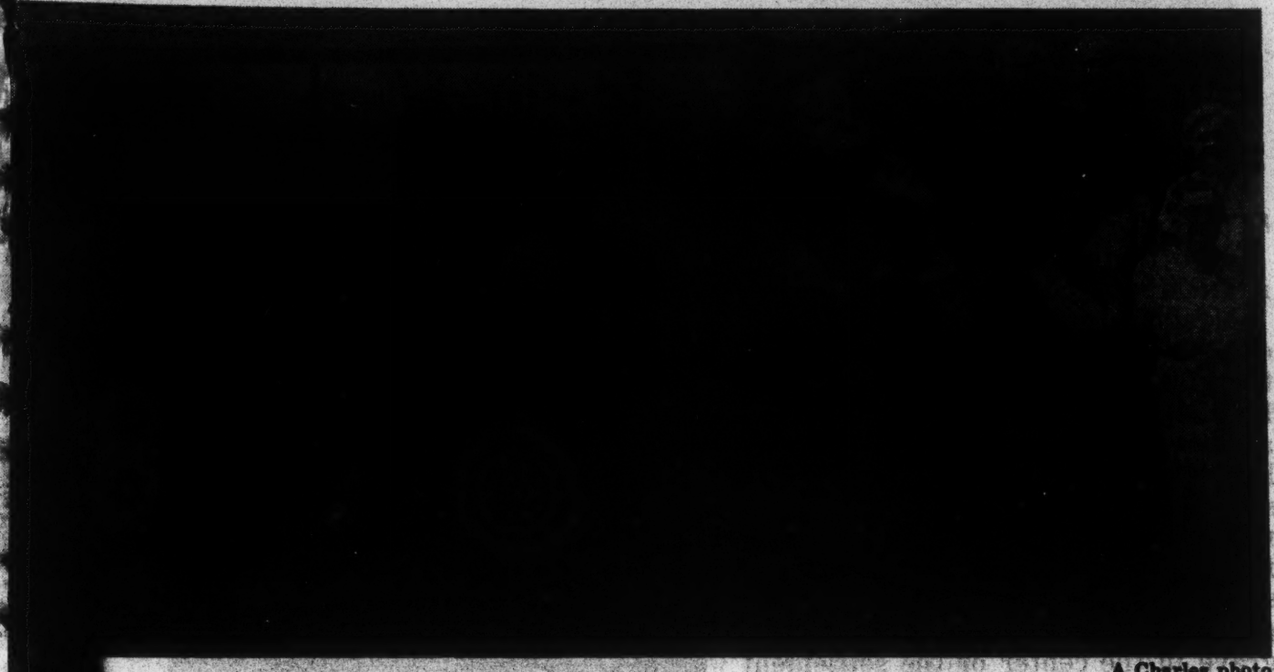
The Christy Cousins, (L. to R. from top) Wallace, Barbara, Carol, Lo Ann, Kenny, Kathy, Ronna Lee, Duane, Joanne and Martha. Wallace, Barbara, Carol and Kenny are children of Rev. and Mrs. Wilbur C. Christy, of Gujranwala; Duane, Martha and Joanne of Dr. and Mrs. Norval E. Christy, Taxila; Lo Ann and Ronna Lee of Prof. and Mrs. Wayne Christy of Westminster College.

Sialkot Hospital



Punjabi teachers

...a In This Centennial Year!



A Charles photo

TAN-INDIA MISSIONARIES AT THE NEW WILMINGTON MISSIONARY CONFERENCE, 1955

(First row): Dr. Norval E. Christy and his three children, Joanne, Duane and Marty, Mary Lou ...beth, Kenneth and Donald Lotze, Suzanne, David, Tommy and Leonard McCullough, Jimmy Tebbe, ...ham, M. Lois Boyd.
... row): Rev. G. Leroy Selby, Mrs. G. L. Selby Mrs. Irvin G. Lotze, Mr. Irvin G. Lotze, Dr. Hugh ... Margaret Murdoch, Mrs. Hugh M. Milne, Mrs. Harris J. Stewart, Mrs. Leonard McCullough, Mrs. M. ... Mrs. Robert Tebbe and baby, Rev. Yaqub Khan Asim, Evelyn Cathcart.
...w): Mrs. Norval Christy Evelyn M. McKelvey, Hira Lall Hayat, Edith Drake, Dr. Harris J. Stew- ... A. McCullough, Dr. Robert Tebbe, Mrs. E. V. Clements, Dr. E. V. Clements.

... missionary (Dr. W. C. Christy), witnessing to hill people while on trek.

Punjabi Christian worshippers.

Women's Ward in Taxila Hospital, built in 1950, a memorial to the WGMS in America.

Pakistan-India, We Salute You!

BALE SHAH OR CHRIST?

By YAQUB KHAN ASIM, Pastor of United Presbyterian Church, Rawalpindi, Pakistan

THE story of my family will give you the history of the India-Pakistan Mission in a compendium.

My father Allah Din is the product of the mission labor known as the Mass Movement. Allah Din lived in a village near Sialkot and worked as a servant on the farm of a landlord. The wages he received were not sufficient for him and his blind mother. Allah Din and his mother, i.e., my grandmother, were the staunch followers of Bale Shah — a god of the low caste. Usually it is a grave in the center of the settlement of the Chuhras. They worship it and make offerings to him, and the priest who looks after that grave takes everything that is offered there.

In those days of utter darkness my father happened to hear the Gospel from a missionary from Sialkot. This happened somewhere in 1889. My father asked the missionary if this Christ could give land. This question created a regular contact between my father and the missionary, with the result that Allah Din believed on Christ as the Saviour of sinners such as he was, and he was baptized.

When his mother knew about his baptism she began to weep bitterly for she thought that Allah Din was under a charm. She said, "My dear son, if you leave Bale Shah you will be a cursed fellow. You will go childless from this world, and after death you will be thrown into fire.

When the missionary saw this kind of thing going on he took my father out of the village and got him a job. After some years he was sent to the Christian Training Institute where he cooked the food for the school boys. His own children also began to go to school.

This Allah Din whose mother prophesied that he would go childless, had three daughters and three sons. Really Christ is greater than Bale Shah. Missionaries brought my father and mother out of the darkness of idolatry into the light of salvation in Christ.

I shall tell you another phase of the missionary work in our family.

Rev. Yaqub Khan Asim, writer of this article, now in America to study at Princeton Theological Seminary; Miss Maria D'Nazareth, Swedish Lutheran missionary from Junnor D'oo Chhindwara, Central Provinces, India, who is visiting friends in America; Hira Lall Hayat, headmaster of the high school, Rawalpindi, Pakistan, in America to study at University of Pittsburgh. Mr. Hayat's picture appeared on the cover of March, 1955 "Missionary Horizons." In Christ Pakistan and India meet for fellowship.

When I was about five years old I had sore eyes. At that time my mother was visiting with her brother in Martinpur. There an uneducated and untrained midwife put something very strong in my eyes as a treatment for sore eyes. The result was

(*Continued on Page* 117)

This photograph was taken at the 1955 New Wilmington Missionary Conference by Vernon Wanty, News Bureau, Westminster College, New Wilmington, Pa.

Pakistan-India, We Salute You!

ALFREDA

By EVELYN M. McKELVEY, on Furlough from Pakistan

ONE of the most fascinating, yet heartbreaking departments of the Sialkot Hospital in Pakistan is the Children's Ward Baby Fold.

It is fascinating because it is fun to see the babies come in, watch them grow, play, and be loved, and finally find new homes with their adopting parents. It is heartbreaking when they are ill, thin and helpless. Regardless of efforts to cure the illness and of the prayers offered by the ones caring for them, they just seem to be "fading away" before one's eyes, until the wee life "slips away."

Babies are brought and given to the hospital now rather than thrown in a well or left by the side of the road for a dog or wolf to carry away to devour as happened in the old days. This happens when there are no parents or relatives who care, and they realize that good and loving care is given to babies in the Baby Fold.

The hospital authorities try to find loving Christian homes for the wee ones as soon as they seem well enough to get along on ordinary diet, especially if they have started to take steps and have cut a few teeth — usually before they are two years old. It is a thrill when folk who have longed and prayed for many years for children of their own can at last find a child in the Baby Fold to love as their own. Sometimes they return for a brother or sister, considering it wonderful to build up a family like that. It is wonderful, too, for the babies in the Baby Fold, to acquire such love and care in a home.

The taking of a child is always a ceremony. In a little service the nurses and helpers in the Children's Ward conclude by telling the new parents how "sweet, lovable and clever" the child is. I hope the parents remember this when the child is proving a bit difficult later.

Sometimes the nurses become so fond of a baby that they do not want that baby adopted out. They have been known to hide the special baby so that he would not be chosen when "parents" come to choose one. That is the wrong idea, because a child needs a permanent home and parents of his own to love. The nurses may raise all sorts of arguments against the adoption, even try to persuade a missionary to adopt the special baby, feeling that he will be left in the Baby Fold that much longer for them to love and "spoil."

Many non-Christians come to the Baby Fold, inquiring about adopting; or just to see how lovingly the *foreigners* care for these unwanted babies. The babies are adopted only to loving, sincere Christians, church members and church *goers*.

I want to tell you about one such baby, adopted by a missionary, because the nurses wanted to keep her in the Baby Fold. Her name is Alfreda Barkat Masih — given to her when the hospital folk took her. "Barkat Masih" means "blessing of Christ."

She was a happy baby, and even when tiny was always humming and singing to herself. The nurses taught her little songs and choruses of the Psalms, then she would teach them to the other babies in the ward.

When Alfreda was old enough, the missionary sent her to one of the Mission Girls' Boarding Schools where she happily learned more songs and took part in programs with her classmates. During vacation when the other little girls went home, this missionary always arranged for Alfreda to go to a Christian friend's home so that Alfreda would know Pakistani home life and be able to play with the children there.

The home which Alfreda most en-

joyed visiting and which invited her most often was that of Master Hakim Din, principal of the C.T.I. in Sialkot. Thus she more-or-less grew up with the Hakim Din children, and regarded the two younger brothers of Mrs. Hakim Din, who made their home with her, as her brothers too, and the Hakim Din children as her younger brothers and sister. She loved them as "own folk."

When she completed high school, Alfreda asked to take Nurses' Training. No doubt she remembered her babyhood and wanted to be like the nurses whom she had learned to love for they were the first persons who had ever cared for her. By now the whole staff was changed which was excellent, for Alfreda would have to learn to study and train by her own efforts. She could not depend on, nor expect others to carry her along through the course.

During vacations Alfreda went to the Hakim Din home. Mrs. Hakim Din's two brothers had grown up, finished their schooling and gone away to their work. One was in the army; the other had completed Seminary and was a minister. The children, too, were away in boarding schools. The only daughter, Zarina, had plans for medical school and hoped some day to work in the hospital where Alfreda was training.

Finally the four years — three for nursing and one for obstetrics — were accomplished. Alfreda passed her government exams ("state board"), a trained graduate nurse.

At first she nursed in her own hospital, then the next year sought experience in another mission hospital. After working as a graduate nurse for several years and saving her money toward trousseau expenses, the missionary was asked for Alfreda's hand in marriage.

In Alfreda's country there are no coeducational schools where boys and girls may become acquainted in classes, have fun together, have dates, just learn to talk to one another. All marriage arrangements are made by parents or older brothers. The missionary was in the position of parents, but did not approve of this first offer. It was a difficult decision.

The older of Mrs. Hakim Din's brothers who had become a minister, had married a hospital orphan from the sister mission hospital in Ludhiana. Consequently, he and his wife, Shakuntala, could understand Alfreda's predicament. Shakuntala, having been an orphan, realized how much Alfreda and her "missionary parent" needed help. She persuaded her husband, Nazir Alam, to make the necessary arrangements as "older brother." Of course Shakuntala could look over the candidate too! It was a thrill, for she was sure the missionary would trust Nazir Alam and herself to choose the right young man for approval. The wedding was set for Alfreda.

The missionary was away on furlough at the time of the choice, but the betrothal ceremony was postponed until her return that she might give the final seal of approval. The wedding was set for September in the Nazir Alam home. It had been arranged for earlier, but postponed because of a death in groom's family.

A wedding in Pakistan is a gala affair with bands and fire works like the celebration of our "glorious Fourth"; that festivity and jollification would hardly be appropriate in a house of mourning. In Pakistan the bride's parents not only provide all the bride's fancy clothes, but also the wedding suit for the groom, gifts for the groom's parents and other members of the family. The groom has to provide the bride's wedding gown, consequently the bride is unable to dress before the groom's party arrive at the bride's home. This dressing is a ceremony in itself. The bride's girl friends perform it, and each item is put on the bride to the tune of appropriate words and song. The weather is hot and sometimes the poor bride is too much exhausted to enjoy the wedding ceremony itself.

Christian ceremonies are happier than the non-Christian ones. Alfreda will have a happy wedding.

A Litany—Our Educational Work In Pakistan-India

Submitted by VIDA GRAHAM, on Furlough from India

LEADER:
How mysterious are the ways of God!
How amazing is His marvelous love
That awaits our response for the fulfilling of His purpose!
Thus were our schools born in the heart of God;
And, in His good time, under His guiding hand, with His working
The plans took shape in the minds and hearts of men.
So, through our early missionaries, helped by those with vision.
Was brought to fruition God's purpose to establish Christian schools in this land.

RESPONSE:
This is the Lord's doing;
It is marvelous in our eyes.
For the founding of these schools and for the founders
We thank Thee, O Lord.

LEADER:
From small beginnings our schools have grown;
Roots have gone down, plants have appeared, fruit has come forth.
Our schools through the years oft faced problems and discouragements;
Yet always, now shielding, now open in blessing, God's hand intervened.
Buildings, teachers, funds, again and again were graciously provided.

RESPONSE:
We have heard with our ears, O God, our fathers have told us,
What work Thou didst in their days, and in the days of old.
For Thy protecting care and Thy providing care through the years,
We thank Thee, O Lord.

LEADER:
Ever before us has been the primary purpose
To teach the children of the Church the Word of God;
To prepare the youth of the Church for life;
To send them forth firmly established on the Rock, Jesus Christ;
The work of the schools and colleges has been blessed.

RESPONSE:
Not unto us, Lord, not unto us,
But unto Thy Name be glory.
Thou art our God and we give thanks to Thee
For Thy good hand upon us.

LEADER:
Almost a hundred years of growth
Since that first little school in Sialkot;
And through the years how oft have we faced difficulties and problems
That drove both teachers and pupils to their knees in prayer,
And God wrought the answer; and the way loomed clear.
Through depression years how oft sounded the call to close a school,
And sometimes that was the only answer that came;
But, how oft God showed another way, and our schools march on.
By the help of God—and by the help of many friends.
Our Boards at home and the churches there

(*Continued to Inside Back Cover*)

FOOD NEWS–PAKISTANI DIET

Submitted by MISS KATE A. HILL, Eldora, Iowa

FROM Miss Kate A. Hill comes a copy of a four-page paper, *Pakistan Affairs*, published by the Embassy of Pakistan, Washington, D.C., which had reprinted the following article from the *New York Times*. Miss Hill in marking the article for possible inclusion in *Missionary Horizons*, affirms that she " could almost taste and smell the food for it has such a flavoring of Pakistan":

In Pakistan a good cook follows her nose to culinary success.

Iqbal Butt, Public Relations Officer for the Pakistani Mission to the United Nations, and a food enthusiast, says that in his country a cook depends upon the aroma sent forth by cooking food to notify her when a dish is done to a turn.

"We don't practice remote control cooking," he explains. "Bells don't ring when a dish is ready. A good meal represents three hours of kitchen work. There are no quick mixes. All our meals are custom made."

Fanning the fire takes the place of thermostatic oven control, he adds.

Although many of his countrymen in lower income groups must exist on two meals a day, Mr. Butt says the general rule is a light breakfast, luncheon and tea. Then the substantial meal of the day is served at about 8:30 p.m.

At the main meal a basic menu consists of a vegetable dish (often lentils), two meat dishes, rice, bread and chutney (pickle relish). Dessert is sometimes added but this nation does not have a strong sweet tooth. Coffee is slowly becoming popular but water and goat's milk are still the leading drinks, according to Mr. Butt.

The press secretary's ancestors come from Kashmir, which adjoins West Pakistan. In Kashmir, green tea with salt and milk is a popular refresher and Mr. Butt's family, along with others of the same background, continues this custom. He sums up Pakistan's food habits this way, "we are cereal eaters."

He then goes on to explain that rice is the staff of life except in the western part of the country, where wheat is the main crop.

Although a political slogan has never been made of it, Pakistani hostesses feel strongly that there must be a chicken in the pot when a fancy party is being prepared. Chicken is a luxury dish because of its high cost.

"Chapati" and "roti" are the two varieties of bread generally baked in Pakistan homes. Chapati is made of handground wheat flour and water. This dough is then spread over a pre-heated iron pan to bake. When finished it resembles a pancake. Roti is described by Mr. Butt as "pizza pie without the topping." This bread, made with flour, water and leavening, is baked in the oven.

Mr. Butt, who points out that Pakistani girls learn culinary skills at a young age without the help of written recipes, expresses surprise at the American practice of giving girls cook books as bridal shower gifts.

"A bit late, don't you think?" he comments.

This chef without portfolio has a word of sympathy for American men: "They learn to cook as a hobby —then spend the rest of their life repenting."

But he observes that through the word-of-mouth method of handing down recipes, some traditional delicacies have been lost to Pakistani palates. He has been told by older gourmets that a dessert flavored with garlic was a great treat of bygone generations.

NEWS FROM AFAR

Upper Nile Mission

MRS. ALEXANDER C. WILSON, Associate Editor, Malakal, Upper Nile Mission

THOSE WHO CAME

It was the parable of the Great Supper. There were those who would not come. Some were too busy hoeing their fields. Others had to tend their cattle. Marriage talk prevented others from accepting the invitation. And because of these diversions they missed forever the opportunity of feasting at their host's table.

But was the food wasted? Oh, the great company that did partake of that supper and were no doubt filled to repletion!

That was the portion of Scripture expounded in the Murle church service this morning. And as I looked over the group in attendance, it was interesting to compare them with those who had come to the great Supper. We sat on a sand floor in a building made of wood and grass. Beside me was a leper. Ngachor has been here for well over a year, receiving treatment for her disease. There isn't much left of some of her fingers, and she wears an old pair of tennis shoes to protect her sore-covered feet. On the other side was a young woman with a year-old child. She had come to the clinic with a man not her husband, both to be treated because through her he had contracted venereal disease. The child warmed my heart because she held my finger and wasn't afraid of the white stranger.

Near the doorway sat a gentleman nonchalently cleaning his teeth with a fibrous stick. Beside him was chief Jakor, resplendent in a green and white striped djellabea (an ankle-length nightgown affair) with long sleeves, and high tan tennis shoes. Along the opposite wall were a row of bead-clad young men. Over in the corner was a sweet-faced woman with a fat young baby who nursed noisily. She had walked 130 miles from Boma with an older child who had been sick for several years. And near her was a young widow, plump and flirtatious. Social disease was her problem, too, and that was why she was here.

Who were present at the spiritual feast of the Lord? Not the healthy, not the wealthy; neither the virtuous,

"Those Who Came"

nor the educated. There, sitting at His feet, were the lowliest of His children. And He told them through His servants that He loved them—that He had great compassion for them—and that He had given His Life for their redemption. What nourishment for their souls! It's all theirs for the taking. Pray with us that they will reach out and take that which is so freely given. What a privilege, yours and mine, to go into the highways and byways—the far places to invite them to come to the Master's table.

Morrell F. Swart

The North Sudan

MRS. LEANDER FINLEY, Associate Editor, Omdurman, The Sudan

AS THINGS HAPPEN IN EL OBEID

This morning the old demon was successful in preventing my pupils taking lessons. I was gone three hours and properly taught only one pupil. In the one house I taught even there the lesson was in a hurry for there were guests in the house and the police-husband would soon be home for his breakfast. The second home the husband had been laid off work and there was concern written all over the faces of both husband and wife and they seemed in no mood to have a lesson nor would they take time to hear the Bible story. The next pupil was still in mourning for the sister who had died a month ago; people still coming—rather, again and again—to comfort them and my pupil had to be free to serve them coffee. The next house the pupil had not yet come from a wedding where she had gone the night before. The next home I had another hurried lesson with two young ladies who had studied not at all. The following home breakfast was being served to the man of the house and as soon as I would leave, the bulk of the family would eat and it was then 9 o'clock and the next home had no time for a lesson but they would like to hear the Gospel story. So I came home early and prepared for the medical work out in the country in the afternoon. When that was done a neighbor came bringing a woman whom I started newly with reading lessons. She is shy and when I showed her a rabbit which is the picture for our first Arabic letter she thought it was a cat. She didn't recognize the next picture which was a door, nor the next—a fire and when I seemed surprised she said that she had *come to learn.*

I have a little helper—a Nuba boy about 13 years old. He waters the garden, cleans the car and goes out with me and watches the car, and he helps with the dish washing and mopping up the floors. One day last week he disappeared and was gone a long time. The next morning early he came as usual. I told him the few things that were to be done and he set about to do them. Later I inquired where he had been the day before that he was gone such a long time.

"I was at the hospital." he answered.

"What on earth were you doing at the hospital all that time?" I pressed on,

"I had an operation."

"An operation!" I exclaimed.

"What on earth for?" continued I.

Then he relaxed and told me the whole story; he had gone to be circumcised. He had had a long wait before his turn came. Then he walked a mile and half, nearly, back home. Then he had had lots of bleeding and one of the fellows advised him to go back. He took the advice and went back where he had "another operation." By the time he got home again he said that he was too tired to report for work. Fancy how I felt for the little fellow! Among his tribe I haven't found so much grit, for this particular tribe is a bit soft and the people complain easily. But even this case seems to be an exception to the general rule.

Later—April is the month before the Ramadan fast. People everywhere are being married; this seems to be the "luckie" time of the year. You may well ask, "luckie for whom?" It isn't always that the girl is too fortunate. We went out into the country to a village and found that practically everybody was at one of the two weddings in the place. Then on to the near village before we would go to the feast ourselves. In that village, too, we found only a fragment of the population there to tell us where everybody from there had gone. Then on to the nearest wedding we went. We went to the huts of the women

Camel Market in Omdurman, The Sudan

first but they were in no mood to hear a story; they were all engaged in preparing food or else beer for the many guests. But there was a large open hut where there were at least 25 men; nice-looking men who had come from near villages and from the city. It was early in the day and even the topers were still quite sober. They quickly introduced me to the groom. I was a bit taken back when I saw that he was blind and I expressed my hopes that the bride was his first and only and that he would care for her and they might have a nice home. I later found out that this was his second wedding feast but the same bride. They had been married for a year and a half and have one child, a boy, of nearly a year. This was a feast at which they had invited many people and they had killed an ox. There was much eating and drinking but not free; each eater paid much more than what it would cost to feed and water him, for this was a feast to make money for the groom. He is blind but the son of a chief of many villages, an Umda, and people invited would feel obligated to go. Each guest gives a tip of from 50¢ to $1.00 or more. Everyone will have had a wonderful time and the groom would find that the affair had been well worth while.

Another day my two boys and I went out to a farther village and planned to visit two quite near each other. There again we found a wedding feast in progress. People were running about from here to there dividing the newly killed ox, and I had few listeners for my story. But as so often happens my disappointment was God's appointment. Among the few who listened were two men—out-of-town guests. Both seemed good listeners. When I was through with the story time and had treated several bad eyes and some skin conditions plus fever and colds the two men came up and begged that we go to their villages which were not too far away. The same direction took us to both, and both were hidden surprises —nice people living in better-than-

usual compounds and in a nice locality of many desert thorn trees. But it was still desert and heavy sand under us and silent prayer went up that God would see us there and back and make us a blessing to the people. We had a nice group to treat and they were attentive listeners to the story of the Cross and Easter. Of course, they had never before heard anything like it and they were interested.

Frances Turk

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

THE IMPORTUNATE EVANGELIST

Last August after a long hot day in the office I sought relaxation by strolling in the garden in the cool of the evening. A car drove in the front gate. Its driver was Mr. Watkins, back from a day of work in the village.

"The evangelist in Ezbet Wissa sent you this," he explained as he opened the trunk of his car and lifted out a crate in which was a plump white goose.

A few days later the evangelist himself appeared at the school. He is blind and whenever I see him I wonder how he manages to get around to do his work in the village. As I greeted him, I thanked him for his gift to us. He replied, "You have left your country and are doing so much for us. Our gift is very small in return for what you have done." The evangelist's sister, a girl with a crippled arm has been a boarder in the P.M.I. for several years. We hope that she will be a Bible teacher when she has a little more education. And his small daughter, Ikbal, is also one of our pupils. Both are on full scholarships, the gifts of friends in America.

On this visit we discovered that there was a reason for the presentation of the goose. The evangelist has a second daughter, Ragaa, who is not yet five. After a few minutes conversation he asked me to accept her as a boarder. I explained that she was too young. And the father left, disappointed.

In November he returned for a visit to his sister and Ikbal, and again asked to see me. This time he presented me with a cooked chicken, in the hope of strengthening his plea for help in educating Ragaa.

Not the chicken, but his pathetic story almost made me yield. The mother has left him, taking with her the younger children and has gone to live with her father and mother. Her father objects to the added expense of keeping Ragaa and wants his son-in-law to take her. The latter has no one with whom to leave her when he goes about his work. But the boarding school is filled to capacity and there is not the money to pay her fees so again I refuse to accept the little one.

Again in February a letter came pleading that a place be reserved for Ragaa next September. Of course taking her will mean that a full scholarship has to be provided. The father receives LE8.000 a month which is about $25.00. Two pounds goes to his father-in-law for the support of the wife and children. He has to feed himself and clothe the family on the rest, so there is little left for school fees.

On the day the last request came the post brought another letter from America. A friend wrote that the missionary society to which she belonged had received a special gift. Could we use a scholarship? A special committee was investigating to discover projects to suggest for the use of the money. At once I replied telling my friend the story of Ragaa. If the missionary society approves, another needy Egyptian child will have a chance to receive training in a Christian school.

Mary L. Thompson

Editorials

THE INDIANS AND INDIA

Christopher Columbus, on a long-ago October day, erroneously named the aborigines of our continent for people who live half way around the globe. October *Missionary Horizons* features both the Indian American and the Indian-Pakistani (not because of Columbus), but because the former is our autumn study theme, and the latter has had a century of U.P. Mission work. We are asked to observe, in America, with India-Pakistan in Sialkot, this Centennial. The U. P. Board of Foreign Missions has distributed letters, addressed to pastors, but for congregational use, which contain Supplication and Thanksgiving material for a prayer vigil for special prayer groups or personal devotions, and also the drama presented at the WGMS Convention, "Landmarks Across the Century in the Land of Five Rivers." Missionary and youth groups are urged to present the drama for a church-wide program, if possible at the time it is observed in Sialkot, Oct. 14 and 15, or near these dates. Additional copies of drama are available from Foreign Board while supply lasts.

Mrs. Grant B. Gibson speaks to you from her desk.

Each presbyterial recording secretary has received a letter of instructions and the traditional white blank used in requesting delegate credentials for the annual WGMS Convention which will be entertained by Mansfield Presbyterial in Canton, Ohio, June 1956.

When this blank is filled in and returned to the Convention secretary by January 1, 1956, the presbyterial is listed on the Honor Roll which is published in *Missionary Horizons*. The Honor Roll includes the presbyterial recording secretary's name, the presbyterial she represents and the date the names of delegates are received.

A prompt reply also assists the Convention president in program planning, the Convention secretary in issuing credentials, and the local committee in arranging entertainment of guests. The Convention officers and the entertaining presbyterial are grateful for your cooperation.

Mrs. Grant B. Gibson, Convention Secretary

A Charles photo

Dr. T. Donald Black presenting "Gold Bricks" to Evelyn Edie at NWMC.

"JUBILEE GOLD BRICK" NWMS, 1955

The 1954 New Wilmington Missionary Conference decided that one way to properly observe the 50th birthday of the Conference would be to send a short-termer to the mission field, with support for three years. The goal was set at $5,000. Through "digging gold with the 49'ers" at last year's convention, $2,400 was collected.

The short-termer selected was Miss Evelyn C. Edie, daughter of Dr. Raymond L. Edie, editor of *The United Presbyterian.*

"Jubilee Gold Bricks" were the free-will offering containers at the 1955 Convention. The goal was reached! Evelyn sailed on August 26, to work as librarian in the American College for Girls, Cairo, Egypt.

As readers follow Evelyn with their prayers they may like to know items of interest about her: born in Phoenix, Arizona, July 21, 1931; graduate of Dormont High School, Pittsburgh, Pa., B.A. from Sterling College 1953, M.S. in Library Science from Catholic University of America, Washington, D.C., 1955. The Sterling College "Round-Up" Year Book reports that Evelyn was active there in YWCA, Gospel Team, Life Service, Christian Fellowship, Round-Up Editor, Choir, WAA, Artist Lecture Course, on the Faculty Honor Roll, on the Who's Who, FMF and Student Leader. In the congregations at Norris Square, Philadelphia, Mt. Lebanon in Pittsburgh, and Wallace Memorial in Washington, D.C., Evelyn gave of her services as pianist, organist, teacher and librarian.

OCTOBER — RELIGIOUS PRESS MONTH

Missionary Horizons, along with other Christian periodicals, requests your special attention in October, especially on October 16, "Church Periodicals Day." Sample copies for free distribution will be sent on request. Subscription flyers for insertion in church bulletins, pew racks, to pass out at the door, or to include in mailings, gladly furnished in quantity. Our goal: 20,000 subscribers before year's end, 1955! We can make it if all who say they like *Missionary Horizons* will work for one new subscription apiece! Let's try!

CORRECTION

In June 1955 issue of *Missionary Horizons* under list of Miscellaneous Receipts from Sabbath Schools, Fidelis Class, Everett, Washington is listed as $47.00. This should be Fidelis Class, Everett, Washington, $20.00 and Fidelis Class, St. Clairsville, Ohio, $27.00.

—WGMS Treasurer

On X-Change Horizons

A THANK OFFERING PRAYER

Dear Father of all mankind, our help in ages past and our only hope for the future, with humility we bow before Thy presence in this moment of prayer and meditation. All is Thine, even we as Thy children who have transgressed in many ways are Thine for Thou didst send Thy Son, Jesus Christ, as our Redeemer and Saviour, for which we give Thee thanks.

We also thank Thee for the bounteous provision for our material and spiritual needs, and for the beauty that is ours to enjoy—the verdant forests, the rolling hills, winding brooks, the splendor of the sunsets, the singing of the birds and the laughter of children.

As we have come to our Thank Offering season may we all be more conscious of our manifold blessings and gifts, and in return give cheerfully and liberally of our time, our talent and our possessions. Then may Thy great command be fulfilled, "Go preach the gospel to all the world."

We especially remember our missionaries at home and abroad, and those who have dedicated their lives in such service and are going out for the first time. May all of them be granted health and strength to carry on, courage, knowledge and understanding to meet and solve their difficulties, hardships and problems. May they have much joy, happiness and satisfaction in knowing they are bringing light to many who have lived in darkness.

Help us all to rededicate our lives anew, create in us clean hearts, make in them a quiet place. Come and dwell therein that we may be instrumental in promoting and bringing peace, goodwill and understanding to a confused and troubled world. Remember the youth, and grant that they may be counseled and guided through their formative years, and live lives in beauty, happiness and consecrated service for Thee.

Especially do we give Thee thanks for the faith of our President. We pray for him and for all those who work with him; also for those in authority of all nations, friend or foe. Hasten the day when they may all accept Thee as their adviser and counselor, and learn to love one another.

Forgive us our sins and shortcomings as individuals and as a nation, we pray in the name of our Lord and Saviour. Amen.

Submitted by *Mrs. Harper McCulloch,*
Newville, Pa.

WHAT INCIDENTS IN THE LIFE OF DAVID ARE RECALLED BY THESE QUOTATIONS?

"When one man fails Him, God has another one ready."

"In quiet and obscure places God is calling now those who are to take the places of today's great leaders."

"Don't judge by size; a fly can do more harm than an elephant."

"The secret of mastery in this world is submission to God."

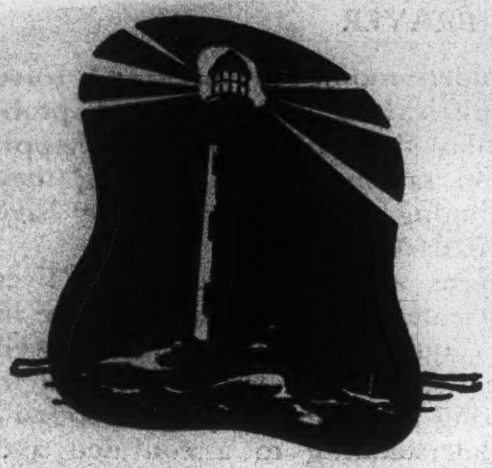
"Blessed are they who have the gift of making friends, for it is one of God's best gifts."

"The friendship of high and sanctified souls loses nothing by death but its alloy."

"*Hast* thou a friend? Trust him and take his counsel. *Art* thou a friend? Let it be known by unexpected services. It is this that has always marked the world's great friendships, and separated them from duller unions."—*G. H. Morrison*

"Repentance is not merely sorrow. Sorrow is the beginning of repentance, but it does not go far enough. Repentance is not mere remorse. Remorse is a part of repentance, but it is not the whole thing. I suppose there is not, in all the world, a man who realizes his sin and does not suffer. You never truly repent until you turn from sin unto God. You can turn away from sin, for God will help you. David did, and so may you."—*J. Wilbur Chapman*

This And That From Here, There, And Everywhere



→URGE U. S. INDIAN POLICY. The National Fellowship of Indian Workers has recommended adoption of a long-range, bi-partisan government policy on American Indian welfare.

In a resolution terming the future of the American Indian as "critical" the Fellowship urged the Government to appoint a commission, including Indian members, to conduct a study "from the viewpoint of Indian welfare," as the basis for forming national policy.

The resolution is one of a series adopted at the organization's triennial conference convened recently in Estes Park, Colo. The 300 delegates represented home missions programs among Indians of the major U.S. Protestant and Anglican communions, plus a number of welfare agencies and the U.S. Government.

Delegates also endorsed a recent statement by the National Council of Churches urging a "go-slow" policy by the Government in facilitating the transition of the American Indian without adequate preparation from status as a ward to full citizenship.

Other resolutions asked the setting of minimum national standards for the training of Indian leaders or Indian schools and the launching of an educational program to discourage the use of peyote, a narcotic weed, and alcohol by Indians.

The Fellowship was established in 1935 "to foster a unity of spirit and service" among Indian workers. It numbers about 1300 persons among its affiliates.—*Religious Newsweekly*

→TO SERVE OVERSEAS CHURCHES. The Rev. R. William Elmer, minister for four years of Mock's Crest Evangelical United Brethren Church, Portland, Ore., his wife and their two young sons, will sail for Port Said, Egypt, where Mr. Elmer will be minister for both the American Church in Cairo and the Community Church, in suburban Maadi.

His appointment was announced last week by the Rev. Robbins W. Barstow, executive director of the Department of American Communities Overseas of the National Council of Churches.

→CHURCH CONSTRUCTION set a new record in July with a total of $66,000,000 the Departments of Commerce and Labor reported last week. The figure is $4,000,000 above the previous high in June and $14,000,000 over the July, 1954 figure.

→GENESIS 1:1. A pottery tablet containing the first verse of the Book of Genesis in more than 40 languages has been encased in the cornerstone of an office building being built in Cincinnati by the Proctor and Gamble Company. Designed to give future archeologists and language scholars a key to 20th century civilization, it is believed that repetition of the same words in many languages will permit the deciphering of tongues which may be lost or forgotten hundreds of thousands of years from now. In addition to English, languages on the table range from modern French, German, and Spanish to classical Hebrew, Greek and Latin and such unfamiliar tongues as Sanskrit, Tagalog, Swahili and Urdu.—*The Religious Newsweekly*

→NIGERIAN WINS TOP PRIZE IN ESSAY CONTEST. A Nigerian Lutheran student at the University of Chicago has been awarded first prize in an essay contest among African students in the United States on the subject, "Strengthening African-American Relations." He is Asuquo A. Obot, who obtained his B.A. from Valparaiso (Indiana) University, and his M.A. from the University of Chicago, and is working toward his doctorate. He has written several textbooks, on geography and other subjects which are in use in Nigeria. In listing needs which he believes indispensable to the strengthening of African-American relations, Mr. Obot's prize winning article stressed the importance of spiritual values. "Though Christianity is the only religion that can give the sort of values needed for the establishment of a genuinely democratic way of life, and though many purportedly 'Christian' missionaries have come to Africa for the avowed purpose of providing these values, Africa is, it is a regret to say, all too unfamiliar with them. Too many come to Africa with ideological syringes to inject the 'natives' full of their own irrelevant and shallow prejudices. One sees little of Christianity in such behavior. . . . Experts devoid of such feelings (human feelings)—no matter how great their genius—do little good either for America or Africa in working with the people of that continent." He warned that "unless America's representatives are those who can see in the people of Africa something of themselves, and are men capable of warm and friendly relations with others, she will do far better to keep them at home."—*News Bureau, National Lutheran Council*

→HOW DESTROY LIQUOR. The Free Methodist Church at its Quadrennial Conference in June stated the conviction that "The united church could destroy the curse of civilization (liquor traffic) if it would. We believe that Prohibition on the local, state and national level is the only logical solution of the problem.—*Free Methodist Press & Publicity Dept.*

TRUSTFUL DAVID

(*Continued from Page* 68)

smile and a look of perfect trust the little boy said, "Because my father knows the way. I am blind, but he can see. I am weak but he is strong." And this is just the kind of feeling we should have toward God. He knows the way and he is strong.

The third thing that should lead us to learn this lesson is the thought of God's promises, which apply to all the times and circumstances in which we are most likely to be afraid.

Sometimes we are afraid that our strength will fail and that we shall not be able to do what we have to do. Then God gives us this sweet promise, "Fear not, I am with thee, I will strengthen thee, yea I will help thee, I will uphold thee with the right hand of My righteousness."

Sometimes we are afraid of the anger and violence of wicked men and then God says to us, as he did to his servant, Abraham, "Fear not, I am thy shield, and thy exceeding great reward." Sometimes we are afraid of the troubles we may have to meet in life, and then God gives us this precious promise: "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee, when thou walkest through the fire thou shall not be burned, neither shall the flame kindle upon thee." The waters and the fires spoken of here mean trials and troubles, but if God is only with us we need not be afraid of them. Sometimes when we think of dying and going above to an unknown world, we feel afraid and our hearts sink within us. But even when we think of meeting death, we may take up the language of David and say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou are with me, Thy rod and Thy staff they comfort me." God promises to make all things work together for good to them that love him. Let us remember the presence, the power and the promises of God. And all our times of danger and trials, let us follow the example of David when he said, "What time I am afraid I will trust in Thee."

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

Bless the Lord, O my soul; and all that is within me, bless his holy name.
Psa. 103:1

WHAT IS A THANK OFFERING

(Excerpts of Responsive Reading adapted by Westminster Service Club of Los Angeles Presbyterial from a leaflet by Miss Ida B. Little.)

LEADER: A Thank Offering is *not* any part of the tithe. The tithe is the interest on the loan made to us by God. It is an obligation, a matter of simple justice.

PEOPLE: A Thank Offering *is* a free will offering, proceeding from a willing heart. Obligation does not enter in the case. God loves cheerful givers.

LEADER: A Thank Offering is *not* part of of what should go toward our weekly or monthly mission pledge. This already belongs to a specified object, so is not at our disposal.

PEOPLE: A Thank Offering *is* one way of saying thank you to God. It is the expression of gratitude. God's mercies are continuous and bountiful. Does not this fact call for at least common courtesy on our part?

LEADER: A Thank Offering is *not* a grudging gift, made under the compulsion of pride. It is not lean when it might be fat; mean when it might be generous.

PEOPLE: A Thank Offering *is* the "second mile" gift. Jesus said to go twain if asked to go one. It is doing more than the law requires. This is most pleasing in His sight.

LEADER: A Thank Offering is *not* a show gift. It is not of necessity bounded on all four sides by either "Big" or "Small." It is not a matter of mere size.

PEOPLE: A *Thank* Offering *is* the over plus gift of life. God gave us everything good we possess and finally gave His only Son in sacrifice because of His love for men. Jesus crucified and risen was God's overplus gift. Yes, Jesus gave Himself willingly everything for our sakes.

LEADER: A Thank-Offering is not just "what we happen to have when the time comes around," the loose change in the pocket, that convenient dollar bill or the fag end of the weekly allowance.

PEOPLE: A Thank-Offering, as expressed in the gift of whatever type, *is* a result of thought. Think and thank come from the same root. A thinking heart is a thankful heart. Who does not prefer to be classed as a thinking person rather than a thoughtless one?

RECORDING THANK OFFERING

Attention Society Thank Offering Secretaries, Teenage Sponsors Junior Supts.

The Society Thank Offering Secretary should cooperate with the Society Treasurer in recording the *amount* of the Thank Offering and the *number* of Life Members, Directors and Memorial Gifts on the *Society Remittance Form,* which form the Society Treasurer receives from the Presbyterial Treasurer.

The Society Thank Offering Secretary should cooperate with the Society Treasurer in recording the *names* and *donors* of Life Members, Directors and Memorial Gifts on *Society Life Membership Information Form.* For the sake of accuracy, print or type these names and donors; also see that the names of those receiving certificates are complete and spelled correctly.

Note that the Society Thank Offering money, together with the *Society Remittance Form* and *Society Thank Offering Life Membership Information Forms* must reach your Presbyterial Treasurer no later than November 15th.

At the Presbyterial level, all Thank Offering Money and the original *Society Thank Offering Life Membership Information Forms* must reach the office of the WGMS Treasurer no later than December 1st.

The certificates for Life Memberships, Directorships and Memorial Gifts will be sent to Society Thank Offering Secretaries, Teen Age Sponsors and Junior Superintendents who will present them at their next meeting. A special presentation of certificates would be effective.

In everything give thanks: for this is the will of God in Christ Jesus concerning you. —1 Thes. 5:18.

Memo For Men

DAN WOLFE, Executive Secretary,
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

Wait on the Lord: be of good courage, and he shall strengthen thine heart.
Psa. 27:14

MEN AND MISSIONS SABBATH 1955

"These two words belong together: men and missions. When the men of the churches of Christ come to understand the vital significance of the missionary enterprise; when they realize that it is the key to the future of our world; when they catch the vision of it as big business—the biggest business of all—then will come such a revaluation in the missionary program as may well bring the answer to the prayer of our Lord: 'Thy Kingdom come.'"

Here you have the introductory paragraph to the *Men and Missions* pamphlet produced jointly by the Laymen's Missionary Movement and the General Department of United Church Men for use in the observance of Men and Missions Sabbath 1955.

This excellent resource has been distributed by the Secretary's office of UNITED PRESBYTERIAN MEN to all churches in the United States. Men and Missions Sabbath is scheduled in the 1955-56 Plan Book for October 9—the initial observance of three for Churchmen's Week which concludes with Laymen's Sabbath on October 16. However, if it is not convenient or suitable to observe Men and Missions Sabbath on October 9 by all means schedule it for another Sabbath—be it October or December. Above all don't deprive your local church, our Mission Boards, and the Kingdom of God of the new interest and support that can come as a result of this observance.

PREPARATIONS FOR MEN AND MISSIONS SABBATH

Men and Missions Sabbath is planned primarily for men in their local churches. The following are suggested as offering a variety of methods from which choice may be made:

Special Men and Missions program in men's Bible classes or other men's groups in the church, featuring a missionary forum, interview, study report or correspondence report.

Laymen's Missionary Breakfast.

Special vesper or evening service for men featuring missionary speakers, film ("In the Face of Jeopardy" is outstanding), or panel discussion.

Missionary speaker at morning service, with focus particularly upon the interest of men in missions.

Brief statement by a layman in support of the missionary program and budget of the local church.

Whatever program is selected, it is important that the session be related in a practical manner to the missionary program of the local church and the denomination.

Men should know about this program.

Men should be made to feel that the missionary enterprise is their responsibility, and when they do, they will thus be led to support the missionary enterprise more adequately.

Program leaders must prepare themselves by acquiring information concerning their local and denominational missionary program. They must be informed of the history of missionary giving in their church.

No bone-dry citation of statistics will suffice. Human interest must be sought and sustained if the program is to be effective.

Speaking must be amply illustrated with human appeal. Rousing missionary effort will help. The missionary cause must be truly revealed as of such significance and dimension as to require the best brains and most devoted attention that business and professional men, farmers and workmen can supply. There should be an exciting challenge in the program of Men and Missions Sabbath, 1955.

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

The Lord is my light and my salvation; whom shall I fear?
Psa. 27:1

"BY FAITH WE WALK THE CHRISTIAN ROAD"

Worship: "By Faith, David."

Scripture: Hebrews 11:32; 1 Sam. 17:37; Psalm 23.

Prayer Cycle: 3rd and 10th days.

Song-of-the-Month: SCW #61.

Meditation: The writer of the book of Hebrews is bringing to a close his recital of his great list of heroes and their deeds. Lack of space and time does not permit him to tell of each one and so he summarizes their achievements. Dr. Charles Erdman says "one's impression may be deepened by noting that reference is made first to the achievements of these heroes, then to their sufferings and finally, to their rewards." Many of the statements do refer to incidents in David's life as he escaped the javelin cast at him by Saul. Also his establishing the kingdom of Israel.

But the verse taken from the incident in his life as told in 1 Samuel 17, is an excellent example of his faith in God as he walked the road of life. Review together the background of this verse. Why did David come to the camp? Who was Goliath? Why did David decide to fight him? Why did he refuse to wear Saul's armor? David had a living faith.

Although still a young man, David had experienced God's care and protection as he had tended his father's sheep and so he faced Goliath confident of this care.

David's great faith and trust are also shown in the beautiful words of Psalm 23 that have comforted and helped many as they have "Walked the Christian Road." Repeat it together prayerfully to close your worship.

Study: Have you gotten your Mission Study under way? I hope you have available one of the books listed last month and have planned how best to use it in your group. Information of our own mission work among the Indians should be given for this meeting, too. Have someone responsible for reading the other articles in *Missionary Horizons* this month and bring to the group the story of the work.

If you have a large map of the United States available it would help to locate each of the places where we have missions to the Indians, as listed in the *Prayer Cycle*.

DON'T FORGET YOUR TEEN-AGE SPECIAL

A Word to Society Sponsors: It was a pleasure to meet several of you at WGMS in Buffalo, to talk over the problems and to know how sincere you are in His work. To quote from a report given by a Teen-Age Secretary at Presbyterial

"Only one life
'Twill soon be past
Only what's done
For Christ will last"

She urged the great necessity of catching and holding the interest of our Teen-Agers.

Since we are nearing the close of the year it might be helpful to take your Standard of Efficiency leaflet and see how well your group is measuring up. It's a good yardstick for your use.

Let us give thanks that God has called us to work with Him, building His kingdom in the lives of our Teen-Agers.

JUNIOR MISSIONARY MAGAZINE

Send subscriptions to

MRS. R. D. GREENAWAY
5366 Keeport Drive, K-16
Pittsburgh 36, Pa.

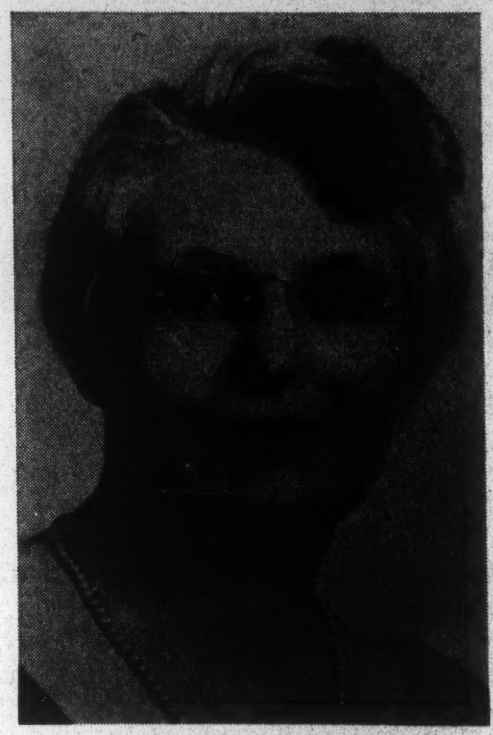
PRICE: 50¢ per year. Ten or more copies to one address, 25¢ each per year.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

I will praise thee with my whole heart.
Psa. 138:1

Mrs. Orville L. Kuhn



Mrs. Edwin B. Hurrell

Junior boys and girls and Junior workers will want to get acquainted with their new leaders, though they will miss Mrs. Joseph M. Heagen whose name has long been linked with Junior literature.

Mrs. Orville L. Kuhn is the new Secretary of the Junior Department, a position vacant since the death of of Mrs. Charles Wright Fulton last year. Mrs. Kuhn has many qualifications for working with children. As the wife of the director of the Audio-Visual Education Department of the Board of Christian Education, she brings a knowledge of the value of pictures and films. In the three pastorates her husband previously served, she had experience in many forms of church work, including supervision of the Junior missionary society of Fourth Church, Pittsburgh. At present she is a member of the Sixth Church of that city, where she superintends the Junior High department of the church school and sings in the church choir. She is the mother of two boys, Lawrence and Stanley. A former school teacher, she has been active in PTA work.

Mrs. Edwin B. Hurrell now heads the *Junior Missionary Magazine*, Mrs. Heagen having resigned after thirty-two years as editor. While attending Western College, Oxford, Ohio, Mrs. Hurrell edited her school magazine, and later became the author of numerous published stories and poems. After graduation, she taught in a mission boarding school for boys at Hilo, Hawaii. The daughter of a former United Presbyterian minister, she has had wide experience as superintendent of Intermediate and Junior departments in the church school and of Junior missionary groups. Besides her three daughters and six grandchildren, she has a variety of interests. She is currently serving as Teen-Age Secretary of Monongahela Presbyterial and president of the 300-member Women's Christian Federation of Mt. Lebanon Church, Pittsburgh.

Edith L. McBane, WGMS Rec. Sec'y.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

The Lord is good to all: and his tender mercies are over all his works.
Psa. 145:9

MRS. PATSY L. KENNEDY

"A worthy woman who can find? For her price is far above rubies." "Be thou faithful unto death and I will give thee a crown of life." These and many other verses from the Bible come into one's mind while contemplating the life and work of Mrs. Patsy L. Kennedy. With a keen love for and devotion to the study of God's Word, she practised its teachings in her daily contacts with others.

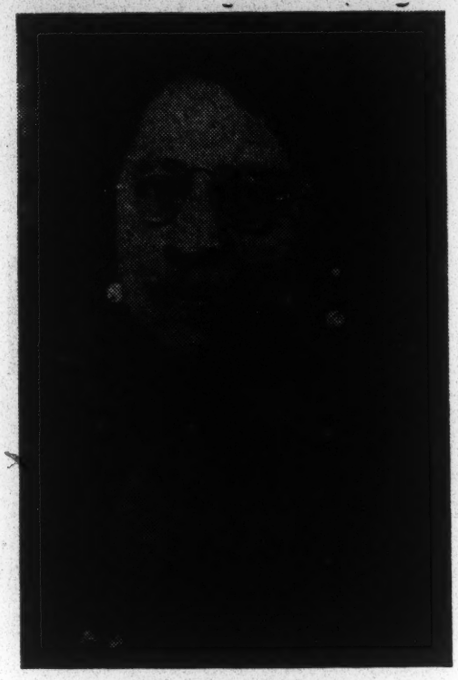
Born in New Market, Tennessee, Patsy L. Neal received her education at Knoxville College, completing the Normal Course in 1899. Afterward she served for a long time as a teacher and matron in the United Presbyterian mission schools of Alabama, giving generously of her time and talents in the training of the young people there.

Returning to Knoxville because of poor health, she was for a while an instructor at the Tennessee School for the Deaf and afterward a teacher of English in the high school where she influenced the lives of numerous girls and boys.

Later she became the wife of Rev. W. F. Kennedy, pastor of Grace Presbyterian Church in Toledo, Ohio. Here she was both a devoted wife and helper in church activities and a gracious hostess in the manse. She served as a visiting teacher for the Board of Education and also worked with the Toledo Council of Churches.

The last nine years of her active life were spent as house mother at McCullough Hall, Knoxville College, where she served as guide and counselor for the young men living there. During this time she reorganized the Young Women's Missionary Society and was its advisor. As Prayer Group Secretary of the Women's Missionary Society she corresponded with missionaries in the home and foreign fields and offered prayer for their specific needs.

One of the most treasured memories for Mrs. Kennedy was the WGMS Convention held in Sterling, Kansas, in 1949, which she attended at the invitation of the Women's Board. Those who were there no doubt recall her pleasing personality and the inspiring message which she brought concerning her work at Knoxville College.



Mrs. Patsy Kennedy

Faithful until the end, Mrs. Kennedy taught a Bible class and attended church services even after a severe heart attack which she suffered about five years ago forced her to give up most activities. She passed away at Riverside Hospital in Toledo on July 13, 1955.

Devotion to duty, sincerity of purpose, cheerfulness of spirit: these were the characteristics of this consecrated woman whose life touched that of so many others. "And let her own works praise her in the gates."

Mrs. J. Herman Daves

We are sorry to report the passing of Mrs. Kennedy in Toledo, Ohio, on July 13th. She was a faithful and fruitful worker and will be sadly missed. We are glad for the tribute to her by Mrs. Daves.

Another friend of Home Missions who died in July was Reverend Don F. Pielstick. He was Executive Director of the Town and Country Church Department, Home Missions Division of the National Council of Churches of Christ, and was a young man of rare gifts and true consecration. His counsel will be missed in many places.

* * * *

We are glad to hear of former students of our mission schools who have made good use of their opportunities. Such a one is Mary Jean Sellers of Miller's Ferry. From a humble home, she received aid for school necessities and for music lessons from interested friends in the WGMS. Although over a mile from the mission it was never too hot or too cold for her to walk to the church and play the piano for Sabbath School. She was also faithful in her school work. After completing the work at Miller's Ferry, she was enabled to attend Tennessee State College and graduated there last June. She was awarded a scholarship to Iowa State to study Physical Therapy and so will continue her training to take her place in a world that needs trained Christian young people. Without the help which came through our mission, Mary Jean Sellers would have had no chance to develop her possibilities. Often you are told of our needs and so it is heartening to be able to tell of those who, being faithful, have had more doors open before them.

* * * *

Our Alabama schools anticipate record enrollments this year. Camden is rejoicing because of the six new classrooms and lunchroom which the county added to its elementary building. This allows more room for the pupils in the higher grades who are in the older building. The P.T.A. has taken for its project this year the purchase of tables and chairs and electrical equipment for the lunchroom. The county P.T.A. may help with this project for it is a heavy load for this community.

BALE SHAH OR CHRIST

(Continued from Page 98)

that I did not open my eyes for about two months, and when I opened my eyes the sight was gone. I was blind.

One day a missionary lady doctor visited us. She took pity on me and told my mother to take me to her hospital the next day. She operated on my eyes and my sight came back to me.

The missionaries not only save souls, but they save bodies also by the grace of God.

If there were no mission schools, education would have been impossible for our family. We are six brothers and sisters and we are all well educated. All of us except one, are serving the church in some capacity.

The mission work has done these things for my family: brought us to Christ; brought us out of the clutches of ignorance; healed our bodies; gave us education; and enabled me to become a fellow laborer in the church of Christ.

This is the story of one family, but missionaries have rendered similar service to thousands of families in Pakistan.

We need volunteers to fill in the vacancies made by missionaries who have retired. The India-Pakistan church has grown during the last century. There are now 135 United Presbyterian congregations, about fifteen home mission areas. Yet we need you and your resources, for the Pakistan church is passing through a depression.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

God be merciful unto us, and bless us; and cause his face to shine upon us.
—Psa. 67:1

Certain things are truly "The Indian's Need" such as infant layettes and clothing, and toys for Christmas. For other things, better consult missionary or Secretary of Indian Work before sending them.

RELIGIOUS EDUCATION AT WHEELOCK ACADEMY

Since September of 1949, the WGMS has supported a Director of Religious Education at Wheelock Academy, a government boarding school for Choctaw Indian Girls, at Millerton, Oklahoma. Our first teacher was Miss Pearl Bear of our Mesquakie Church at Tama, Iowa, then Miss Carol Nelson, and for the past two years Miss Agnes Ruth Bond. Each of these young women has been a real inspiration and help in guiding the lives of the young girls at Wheelock. In June of this year Miss Bond closed her work and we are happy to present to you Miss Anita Longhorn who will be our Director of Religious Education this fall. Miss Longhorn comes to us from the Methodist Church where she has been very active in youth work and other departments of her church. She has served as youth president in her local church, as district president and Conference Methodist Youth Fellowship President in the Indian Mission Conference. She has also served as a caravaner with Methodist youth caravans in the Indian Mission Conference. She has planned worship services and recreational programs with young people, has led group singing and participated in youth choirs.

In May of 1952, Miss Longhorn was graduated from Central High School in Oklahoma City, Oklahoma, and in 1955 from Haskell Institute, Lawrence, Kansas. With such a rich background of Christian experience and personal work with young people, we feel Miss Longhorn will be a real inspiration to the girls at Wheelock Academy.

Anita Ann Longhorn

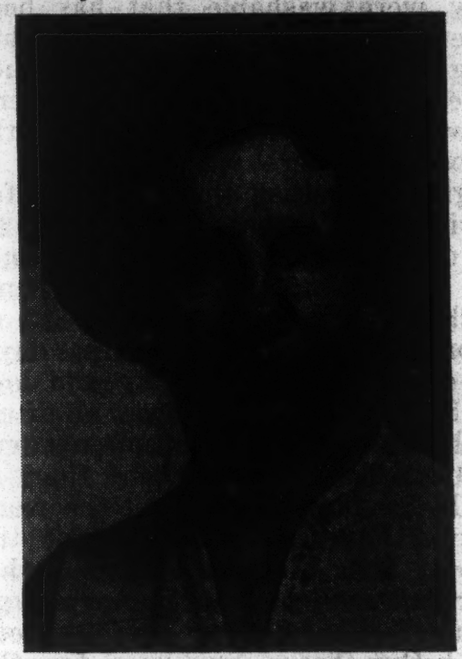
Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

O God, my heart is fixed; I will sing and give praise, even with my glory.
Psa. 108:1

The Women's Board takes pleasure in announcing the appointment of a career nurse, and a short-term secretary for service overseas.

MARIE A. LUSTED, R.N. of the Wallace Memorial U.P. Church, Washington, D.C. has been appointed career nurse for the Anuak project in Pokwo, Ethiopia. Miss Lusted studied at George Washington University in Washington, and De Paul University in Chicago, and received her R.N. degree at West Suburban Hospital, Oak Park, Illinois. The great need among the Anuaks has been on her heart, so she answered the call and will live and work with her friend, Miss Joan Yilek, after language study.



A KATIE TURNER of the Wallace Memorial United Presbyterian Church, Washington, D. C. will go to Khartoum, North Sudan, to be the secretary in the office of Dr. R. F. Shields, treasurer of the North Sudan Mission. Miss Turner graduated from a Business School in Norfolk, Va. and has had experience in Government office work. For the last year she has been secretary in her pastor's church office, where her desire to serve her Lord overseas became more compelling.

ITEM OF INTEREST

From a letter by *Miss Aleta Matthews* written June 22 at Sidi Bishr, Egypt:

"Last Friday we fellowshiped with you folk in a Prayer-Around-The-World service in our front yard here at Sidi Bishr. Beatrice McClellan led the service with different ones of us reading the Scripture and leading in prayer. There were about eight of us present, but the small number did not take away from the feeling of being a part of a very large whole! What a wonderful thing it is to be able to fellowship together in the Lord with His children the world over."

A CHRISTIAN WEDDING

"You would have been overjoyed to see the wedding that was staged at Doleib Hill four weeks ago. One of Miss Dorothy Rankin's finest school girls married one of our outstanding Christian Shilluks. The wedding was outdoors, and the school girls formed the choir and the procession. The bride made her own dress, and the whole thing was impressive. Shilluks who came to the wedding thought that this was a good way; many Christian young men say that they want Christian wives."

—Paragraph from *Dr. J. L. Anderson's* recent letter.

FROM MEMORIAL HOSPITAL, SIALKOT

What a joy to receive my things many months after leaving them in New York in the midst of a strike! Then to have them arrive the same week as the flood! But with His leading they were so taken care of that only the used clothing got wet. As they were washable that has been taken care of. The new material has long since been used and is much superior to what is available here. How pleased the nurses and the school also were with the piece of bright print that they received for Christmas. What a joy to have all the diapers needed to keep little ones dry and clean! We are using some of the baby things for the needy, of whom there are plenty these days. All due to your generosity and love for His people. Thanks from all of us.

The Staff Nurses continue to carry on beautifully and without them it would be impossible to get the work done. I have been grateful for the help of Miss Florence Carithers this year, but she leaves in January to go to our Taxila hospital. How we need help! Our hopes are now for the further training of National nurses to carry on. To this end we are teaching them English in preparation for sending them for further study. Pray for God's blessing on this work for it is very important. We are taking in our first class of high school graduates for training in English this September. This will be in keeping with the higher standard the Government is trying to establish. So many applicants need wisdom for the choosing, for all come from families who have sacrificed to get their girls this far, and have hopes of their being able to help support the family after training. We are feeling the need more and more for a larger nurses' home. We had talked of it last year but have gotten nothing done so far.

Betty Turner, R.N.

THE POTTER

It is only twenty miles by lorry from Sialkot to Pasrur—we stopped on the way from church in one of the potters' houses. The potter, a chinless, nearly naked soul, who since childhood has plied his trade in that spot, unaware of the sweltering heat, was using his skilled muscular hands on a common cooking pot. It was formed by careful moulding and trimming. When the master had made it to his desire, he took a fine, strong cord and cut it from the still-turning wheel. Rising quickly, he deftly picked up the soft vessel and carried it out past the swarm of onlookers (gathered to see us) and set it in the sun to dry. He returned to a lump of clay which having been marred on the wheel, had been thrown aside. With powerful kneading, slapping and trimming, he made it into a cone of fine clay and placed it with a thud on the wheel. By strong arms he started the wheel, and before our eyes there was formed a useful clay pot in the hand of the potter. How perfect a picture of what the Lord can do with us if we let Him make us after His will!

Eva M. Hewitt, Sialkot City, Pakistan

LUXOR VISITORS

We have had visitors this year who brought us great spiritual blessings. They have both had training at Radcliffe College in England. Miss Zahea came in November to work especially in the school, where she led both the junior and senior chapels every day for a week, spoke at Christian Endeavor and some Bible classes and had personal conferences with the girls. She also spoke at the church ladies' meeting and the girls' clubs. Several girls united with the Church afterward and many gave themselves to the Lord, confessing their need of salvation.

Miss Lydia came to conduct a Leadership Training Conference for delegates from the village churches nearby. Of course, Luxor people also attended. This was under the supervision of Miss McClellan, the evangelistic worker of the district. Miss

Lydia since her return from England has been conducting training classes in Cairo and a number of girls have completed the course and are now helping in their churches. They have profited greatly and we are satisfied that the girls of Luxor will also.

Two evangelists also visited us for short periods and brought us inspiration. The church was packed to overflowing when Rev. Doktorian preached. He taught the people catchy choruses full of meaning which they loved.

Martha C. Glass

NASIR, THE SUDAN

Things which happen here at Nasir are everyday "routine" . . . Girls' School has been open two months . . . a slightly better enrollment than any year yet, and a definitely better school. How I'll hate losing my "graduating class" at the end of this year . . . and how thankful I am for my very unofficial school committee who are a school board elected by the Lord. One of them is the Lord's answer to our prayer for a man teacher. He was a carpenter . . . at quite a lot higher salary. But before that he was a village school teacher . . . and his help with Amy's Nuer lessons and his continual gentle prodding of all our mistakes in Nuer first made us think of him for the girls' school. Toward the end when I wasn't sure whether he would come to us or not I asked the Lord for one sign and then got cold feet and withdrew it and replaced it by another, which I didn't feel was asking quite so much of either the Lord or Gatwee . . . and the Lord answered by giving both signs . . . pressed down and running over. How wonderful it is to be tied not nearly so closely to the school, and for the head teacher in the boys' school . . . and for our *fine* Christian Arabic teacher . . . I'm thankful every day. There have been *big* crowds at school boys' prayer meeting . . . and school boys' S.S. class which I teach and which has always numbered about 7 to 10; it has grown steadily through these two months until there were 75 last Sabbath. Please pray that I'll be a clear channel for the rivers of living water to reach them. And almost best of all, the teacher's Saturday classes of Arabic, English grammar, and Bible that have heretofore been attended regularly by three teachers have had 12 or more at each session this year . . . and we have had very thoughtful sessions. Thank you for your prayers.

Marian Farquhar

CALLING IN HOMES

Today I called on some of the families at Doleib Hill. I wish you could have been with me—they all have such cute babies. Mey Amum was getting breakfast for her husband and the house was so full of smoke that I could hardly breathe. She is comparatively new to Doleib Hill and until ten months ago had never heard of Jesus. Her husband is the handwork teacher in the schools. She is showing real interest. The next house is the home of Aba Nyawet and his wife Mey Akwoc. They have five children who all look alike. Mey Akwoc is a baptized Christian and comes regularly to the women's meetings and church. Over on the teacher's compound there is Mey Orony who has just come home with a new baby called Jamth (James).

Altogether there are eleven Shulla families living on the compound. It is fun to visit these families with the tidy homes and clean children. But out in the villages there are hundreds of families just waiting to be visited. They love to have us come and are so friendly—the thing is to get to them. I seem to have covered little ground. Pray that I might use my time wisely and that more visiting may be accomplished.

Helen Tetley

I wonder how many mothers of missionaries, either for career or short-term service, could write as one mother has done: "For these of

us who have been on the field to see the need and experience the joys of such service, it is not as difficult to part with one's own (concerning giving her daughter to the Mission cause) as it would be to see them settle in this country in a lucrative 'worthy' position."

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Evelyn C. Edie, 1955 ..... Cairo
Miss Evlyn W. Fulton, 1955 ..... Cairo
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Eunice McConkey, R.N., 1955 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954 ..... Cairo
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta
Mrs. Pearl M. Yeckel, R.N., 1955 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954 .... Lahore
Miss Helen P. Vos, R.N. ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954 ..... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955 ..... Bethesda Hospital, Zanesville, Ohio
Mrs. Jessie A. Fowler, 1955 ..... Box 747, Torrington, Wyo.
Miss Audrey H. Kelker, 1955 ..... Box 55, Wildwood, Pa.
Mrs. Ilma M. Mason, 1955 ..... 4502 Natural Bridge Rd., St. Louis 7, Mo.
Miss Mary R. McLaughlin, R.N., 1955 ..... 721 N. 8th St., Philadelphia, Pa.
Miss Jean E. Stults, 1955 ..... 326 Lincoln Ave., Pittsburgh 37, Pa.
Miss A. Katie Turner, 1955 ..... 4302 Russell Ave., Apt. 1, Mt. Rainier, Md.

"Thou hast been my help." Psa. 63:7
"I will fear no evil; for Thou art with me." *Psa.* 23:4.

THE REST OF THE WAY

Oh, fathomless mercy! Oh, infinite grace!
With humble thanksgiving the road we retrace:
Thou never hast failed us, our strength and our stay,
To whom should we turn for the rest of the way?

Through dangers, through darkness, by day and by night,
Thou ever hast guided, and guided us right.
In Thee we have trusted, and peacefully lay
Our hand into Thy hand for the rest of the way.

Thy cross is our refuge; Thy blood all our plea;
None other we want, Lord Jesus, but Thee.
We fear not the shadows at the close of the day,
For Thou wilt go with us the rest of the Way.

—*Selected*

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

The heavens declare the glory of God: and the firmament showeth his handy-work.
Psa. 19:1

1956 READING COURSE

(Choose one book in each group)

FOREIGN MISSIONS

Theme—*The Christian Mission in a Revolutionary Age*

This Revolutionary Faith (A) by Floyd Shacklock. Cloth $2.00; paper $1.25. There are in today's arena competitors for the hearts and souls of men. Nations are on the march. Hungers of body and mind are demanding satisfaction. The underprivileged of the world are learning that they need not remain so. This is a revolutionary world and the revolution cannot be stopped. Christianity is a revolutionary faith. It has always been concerned for the physical and mental needs of men, while emphasizing their spiritual needs. This revolutionary faith has the answers for the revolutionary world. How is the Christian church meeting today's challenge? This basic study book is a thought-provoking one.

They Reach for Life (AY) by John E. Skoglund. Cloth $2.50; paper $1.25. 160 pages. Developing the thesis that the world's needs are Christian opportunities, the author brings us face to face with world problems through the use of true stories. The cry of the empty stomach has brought agricultural missions. Diseased bodies have spurred missionary doctors into research for new drugs and treatments. The need of new Christians for Bible knowledge led the way for translation and literacy. The problem of the refugee is opening new doors. Labor problems, living conditions, child welfare are presenting opportunities for Christian service, that men may be won for Christ. Each story is followed by a discussion of the problem presented.

Hope Rises from the Land (AY) by Ralph A. Felton. Cloth $2.50; paper $1.50. 136 pages. This fascinating account of agricultural and rural missions around the world includes stories from two of our United Presbyterian mission fields. There are many photographs which help us visualize situations. From the time of William Carey missionaries have realized the necessity of helping dispel poverty through helping people raise more and better food. Most missionaries have done something along this line but now we have specialists to speed the work.

World Upside Down (T) edited by Margaret Greene. Cloth $2.00; paper $1.25. 122 pages. The stories of seven young people who are facing problems in this changing world show how the Christian church is helping them adjust to new conditions. Would you think of suicide because you failed your exams? Aiko did. What does the future offer a young person in an Arab refugee camp? Accustomed as we are to "shots" do you realize that to many people an innoculation is a fearsome thing? Communism seems to offer much to young people in many parts of the world. How are they to know the truth? Christ is the answer and the church is carrying this message to the youth of the world.

HOME MISSIONS

Within Two Worlds (A) by David M. Cory. Cloth $2.00; paper $1.25. 178 pages. The author knows the problems of Indian Americans from his experience as a worker on various reservations and as pastor of a Presbyterian church in Brooklyn where there are numerous Indian

members. Torn between two civilizations, the old Indian culture patterns and the American way of life, the Indian needs to learn to keep the best of the old while he accepts the best of the new. He finds the adjustment difficult as he leaves his reservation and he needs our help. He has health problems and economic problems whether he stays on the reservation or leaves it. He has been slighted educationally. In many instances he has not received adequate training for citizenship. Above all, he needs the Christian message. What must the church do to help these men and women who stand "between two worlds"?

The Gift Is Rich (A) by E. Russell Carter. Cloth $2.00; paper $1.25. 118 pages. This is not a mission study text but a supplement to such a study. What has the Indian American contributed to American culture? Most of us are woefully ignorant of the influence of the first Americans on the food we eat, the games we play, place names, words, art and music, articles in common usage. Mr. Carter speaks of the something in the inner spirit of the Indian that has made it possible to lead many to Christ. There are brief accounts of Indian leaders and samples of Indian poetry and prose. The book is illustrated by a Choctaw Indian.

Doors Toward the Sunrise (Y) by Earle F. Dexter. Cloth $2.00; paper $1.25. 116 pages. As an ecumenical workcamp changes a dilapidated hospital into a chapel and community center for the use of a group of Navaho Indians we get a glimpse of what Indian Americans are really like today. "Indian youth today are standing at the very busy intersection of two cultures as traffic crosses and mingles." Some tribes have progressed farther than others into integration with the mainstream of American culture. Indian soldiers, children who have attended public school, men and women who have found employment off the reservation are leading the way. One chapter tells of the work some Indians are doing to help their own people. They need the help of the church, both on the reservation and as they seek to take a place in the life of a city or town. Christ has the answer to their longings, and the churches must work together in telling them of Him.

The Turquoise Horse (T) by Eleanor Hull. Cloth $2.00; paper $1.25. 136 pages. A good story about a Navaho boy, Yazi, who attended the Ganado Mission School. His parents were Christians who also attended the school and Yazi thinks he has rejected the old customs and superstitions, but at times they rather bother him. The contrast between the old and new way of life is shown in an interesting way. Yazi finally learns that he can be a good Navaho and a Christian as well. There is an element of mystery in the story.

NEW VENTURE

Would you like to join with the women of the Presbyterian Church U.S.A., and the Presbyterian Church, U.S., in four weeks of personal devotions during December? A special program is available, each week written by a woman from a different continent. Miss Ruth Nichol represents Africa. The booklet, called "Advent Tryst" sells for 5¢. This is a good way to "keep Christ in Christmas." Order from the Literature Dept.

ARE YOU INTERESTED IN MISSIONARY BIOGRAPHIES:

Eagle Books—24 pages. 20¢ each. A series of true-to-life stories of great Christians at work in the far places of the world.

No. 1 *If Only I Had a Ship* (John Williams of the South Seas)
No. 13 *Young Man—Sit Down!* (William Carey of India)
No. 26 *The Book in the Pillow* (Adoniram Judson of Burma)
No. 28 *They Thought He Was Mad* (Albert Schweitzer of Africa)
No. 32 *Two Swords* (Joseph Hardy Niishima of Japan)
No. 57 *Desert Doctor* (Paul Harrison of Arabia)

Tributes

Mrs. M. Grace Crowley

The members of the Women's Missionary Society of Second Buffalo wish to pay tribute to the memory of one of our best loved members, Mrs. M. Grace Crowley, who was called to her heavenly home on November 10, 1954.

She was twice past president of our society and Thank Offering Secretary of Caledonia Presbyterial.

"Your memory is our keepsake
With that we'll never part—
God has you in His keeping,
We have you in our hearts."

Mrs. E. P. Reimann
Mrs. H. W. Wright

Mrs. Lucy Barber Murphy

The women of the Neil Avenue United Presbyterian Church of Columbus, Ohio, wish to pay loving tribute to the memory of Mrs. Lucy Barber Murphy, widow of Ellwood Murphy, who was called to her heavenly home May 28, 1955. She was among the older members of the church, coming here from Cambridge, Ohio, during the pastorate of Dr. J. B. Wilson—the first pastor of the church. She was a life member of WGMS and although ill health prevented her from being active the past few years, she never lost her interest in missions. We extend our loving sympathy to her devoted daughter, Lucile of the home, and her son Fred of Chicago.

"Precious in the sight of the Lord, is the death of his saints."

Committee

Mrs. Clara Farley

The Women's Missionary Society, U.P. Church, Ewart, Ia., wishes to pay loving tribute to the memory of Mrs. Clara Farley, who passed away July 18, 1955.

Mrs. Farley's interest in the church began in her girlhood days. One of the earliest members of our WMS, she held many offices, doing her full share of planning and work to make it successful.

The Farley family was very active, helping to build the new church after fire destroyed the first building. A picture, showing Mrs. Farley and other women of the church cleaning bricks, taking nails from old boards, for use in the new church, was one of her most treasured possessions.

Mrs. Farley did not lose interest in her home church and WMS when they moved to Grinnell. She attended church and missionary meetings whenever possible; and was always present for any special occasion. She was a Life Member of WGMS.

We extend our heartfelt sympathy to her bereaved family.

Committee

Mrs. Alma Miller
Mrs. Anny Brown
Mrs. Mildred Davis

The WMS and Sunshine Class of Milroy U. P. Church wish to pay loving tribute to the three members, Mrs. Alma Miller 94, Mrs. Anny Brown 92, and Mrs. Mildred Davis, who passed away this year.

They were all active in the organizations of the church as long as health permitted. Their long years of service to their Christ and Master will be an inspiration to all who knew them.

Lulu K. Meek
Edith L. Tompkins

Mrs. Margaret J. Cross

The Women's Missionary Society of the Hopewell United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. Margaret J. Cross, who was called to her heavenly home April 1, 1955.

She was in her ninety-fifth year, having lived a long and useful life.

She was true witness for the Master. In her quiet and unassuming manner she was interested in her church and took part in carrying on its work. In her later years she took care of the home for her daughter, Miss Jennie and son Harry, until her health failed.

To her loved ones we extend our deepest sympathy and commend them to God's loving care.

Committee

Mrs. Maybelle Mason

It is with a deep feeling of loss that the Martha Circle of Jamestown, Pa. United Presbyterian Church wishes to pay a loving Tribute to the memory of a member, Mrs. Maybelle Mason, who was called to her heavenly Home on June 28, 1955.

We shall cherish her memory and honor her for her devotion to her Lord. To her loved ones we extend our sincere sympathy and commend them to care of Master who said

"I will not leave you comfortless."

Committee

Mrs. E. L. Ralston, Sr.

The Women's Missionary Society of the Irons Memorial French U. P. Church of McDonald, Pa., wishes to pay tribute to its founder, Mrs. E. L. Ralston, Sr., who was called to her heavenly home on May 20, 1955.

She had a special interest in missionary work. When she found we did not have a missionary society, she helped and guided us in learning of this great work. In her memory we will henceforth be known as the Margaret Jane Ralston Missionary Society.

To her loved ones we extend our deepest sympathy and commend them to God's tender care.

Mrs. H. V. Ritchie, Secretary

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn ..... Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. J. G. Dick ..... Tama, Iowa
Mr. E. A. Penney ..... R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman ... Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin. Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin. .. Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Mrs. Clay Banks ..... Frenchburg, Ky.
Mrs. Elsie Bashford ..... Frenchburg, Ky.
Mrs. Irene Birchfield ..... Frenchburg, Ky.
Mrs. Louise Burtner ..... Frenchburg, Ky.
Miss Francina Dyer ..... Frenchburg, Ky.
Mrs. Florence Eller, Matron ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Miss Lois Heykoop ..... Frenchburg, Ky.
Mrs. Anna M. Hieronymus ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Esther Marie McDowell ..... Frenchburg, Ky.
Miss Joyce Murphy ..... Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mr. Robert Randall, Coach ..... Frenchburg, Ky.
Mr. and Mrs. Arnold Ross ..... Frenchburg, Ky.
Mr. Zenas Spicer ..... Frenchburg, Ky.
Mr. Adrian Wells ..... Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager ..... Frenchburg, Ky.
Mrs. Lela Horn, Dietitian ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor ..... Frenchburg, Ky
Miss Mary Olive Cochran, R.N. .... Frenchburg, Ky.
Miss Jeannette Mannix, R.N. ..... Frenchburg, Ky.
Miss Betty J. Hatton, R.N. ..... Frenchburg, Ky.
Miss Joan Johnston, Business Office ..... Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N. ..... Frenchburg, Ky.
Miss Bernice J. Olson, Technician .. Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian ..... Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Mr. Glen Helton ..... Ezel, Ky.
Mrs. Jean Helton ..... Ezel, Ky.
Mrs. Duncan C. Henry ..... Ezel, Ky.
Mrs. Mildred Little ..... Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch ..... Ezel, Ky.
Mr. Ottis Murphy ..... Ezel, Ky.
Mrs. Dorothy Murphy ..... Ezel, Ky.
Mrs. Ora Mynhier ..... Ezel, Ky.
Miss Elizabeth Newcomb ..... Ezel, Ky.
Miss Marilyn Tague ..... Ezel, Ky.
Miss Florence Wheeler ..... Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr. . Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... New York Presbytery 51 Grant St., Fairview, N.. J.
Miss Esther Jones ..... Caledonia, Presbytery, 557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.
Miss Ruth Courter ..... Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas ..... Annemanie, Ala.
Miss Harriet Locust (Bible) ..... Annemanie, Ala.
Mrs. M. C. Pugh ..... Annemanie, Ala.
Mrs. Alberta Southall ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin ..... Camden, Ala.
Miss Joe Dee Atchison ..... Camden, Ala.
Miss Ethel M. Allen ..... Camden, Ala.
Mr. and Mrs. W. B. Ballard ..... Camden, Ala.
Miss Frances J. Boyd (Bible) ..... Camden, Ala.
Mrs. Gwendolyn Cooke ..... Camden, Ala.
Mr. R. V. Cooper ..... Camden, Ala.
Mr. H. A. Duncombe ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mr. Thos. V. McDowell ..... Camden, Ala.
Mrs. Elizabeth Parrish ..... Camden, Ala.
Miss Geraldine Pettway (Bible) ..... Camden, Ala.
Mrs. Neola Reese ..... Camden, Ala.
Mrs. Mayme L. Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Mr. and Mrs. James L. Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Mrs. Cora H. Whorter ..... Camden, Ala.
Mrs. E. Johnetta Wilson ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley ..... Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt. .... Henderson, N. C.
Miss Gertrude Allen, R.N. ..... Henderson, N. C.
Mrs. Barnett, R.N. ..... Henderson, N. C.
(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Miss N. Addaline Brandon ..... Knoxville, Tenn.
Miss Mildred Lee, R.N. ..... Knoxville, Tenn.
Mrs. Fern Peoples ..... Knoxville, Tenn.
Mrs. Mozelle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman, R.N. ..... Knoxville, Tenn.
Mrs. Marcella Latham ..... Knoxville, Tenn.
J. H. Clark, M.D. ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway .. Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Booker T. Hollinger ..... Miller's Ferry, Ala.
Mrs. Annie Jones ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mrs. Izetta McCaskill ..... Miller's Ferry, Ala.
Mrs. Annie McDowell ..... Miller's Ferry, Ala.
Miss Mildred Mosley ..... Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson .. Miller's Ferry, Ala.
Mrs. Alene Reese (Bible) ..... Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Miss Annie Walton ..... Miller's Ferry, Ala.
Mr. Otis Woody ..... Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance ..... Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Frairie, Ala.
Mrs. Juanita Seldon ..... Prairie, Ala.
Mrs. Helena Shelby ..... Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie ..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren ..... % Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White ..... 825 First Ave., Selma, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1924 ..... Assiut
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Eleanor L. Gersiek, 1955 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1948 ..... Luxor
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Ruth L. Nolin, M.T., 1955 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Alexandria
Miss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Rey, 1938 ..... Cairo
Mrs. Rachel T. Selver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Marjorie J. Dye, 1951 .....
Kennedy School of Missions, Hartford 5, Conn.
Miss Evelyn McFarland, 1919; 1949 .....
Robinson Rd., R. 3, New Castle, Pa.
Miss Marie F. Tait, 1925; 1948 .....
R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924** .....
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 . Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Lahore
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Laura Reynolds, 1924 ..... Taxila
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 . Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss M. Evelyn Cathcart, 1925 .....
250 W. Green St., Glenwood, Minn.
Miss Edith M. Drake, 1947 .....
4102 Memphis Ave., Cleveland 9, Ohio
Miss Evelyn M. McKelvey, R.N., 1937 .....
721 Forest St., Hartford, Wis.
Miss Margaret L. Murdoch, 1924 ..... Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss Vida J. Graham, 1922 .... % Larmour Graham,
328 Caversham Rd., Bryn Mawr, Pa.

THE SUDAN

Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Mathews, 1946 . Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926 .....
Box 42, Atbara
Miss E. Verna Pillow, 1930 ..... Khartoum
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 . Pibor, via Malakal
Miss Frances Turk, R.N., 1921 . Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949 .....
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Mary Anna Bode, 1952 .....
1769 Barr Ave., Pittsburgh 5, Pa.
Miss Mary Jane McKnight, 1922 .....
309 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952 .....
Box 944, Lafayette, Calif.
Miss Helena G. Tetley, 1951 .....
Kennedy School of Missions, Hartford 5, Conn.

ETHIOPIA

Miss Eileen Halewood, R. N.,1947 .....
(Via Dembi Dolo) ..... Sayo
Miss Mary Nell Harper, R.N., 1948 .....
(via Dembi Dollo) Sayo
Miss Norma H. Knieriemen, R.N., 1951 . Ghimeera
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Polleck, R.N., 1942 ..... Maji
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa
Miss Joan E. Yilek, 1948 .... (Pokwo) Addis Ababa
(Maji & Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Ruth C. Beatty, R.N., 1920 .....
..... % Mrs. Sidney C. Smith, 1 W. 8th St.,
Ocean City, N. J.
Miss Isabel Blair, 1922 .... % Mrs. A. C. Farner,
412 Center Ave., Greensburg, Pa.
Miss Martha A. Maxwell, R.N., 1951 .....
95 Fairmont Ave., Fairmont, W. Va.
Miss Ruth E. McCreery, 1950 .....
1625 Cleveland Ave., Loveland, Colo.
Miss Marjorie Faught, R.N., 1938** .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Marie A. Lusted, R.N., 1955 .....
1606 East-West Hwy., Apt. 342, Silver Springs, Md.
Miss Mary Frances Lyon, M.D., 1955 .....
189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
308 Pelham Ct. Apts., 6809 Emlen St.,
Philadelphia 19, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 .....
1208 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922 .....
4400 10th St. North, St. Petersburg, Fla
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 .....
% Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .....
322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908 .....
754—32nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 .... % Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919 .....
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912 .....
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 .....
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 .... Lenox, Ia.

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

% American Mission should be added to each foreign address

EGYPT

Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey, P.O. Box 1422, Cairo
Rev. and Mrs. Kenneth E. Bailey ..... Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Mansura
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Rev. H. A. McGeoch, D.D. ..... Alexandria
Rev. and Mrs. W. A. McGill, P.O. Box 1422, Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Rev. and Mrs. Kenneth Nolin ..... Cairo
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson .... Box 1422, Cairo
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Mr. and Mrs. Judson W. Allen .....
100 N. Phillips Ave., Sioux Falls, S. D.
Mr. Everett W. McCreery .....
R.3. 1, New Florence, Pa.
Mrs. H. A. McGeoch .....
Lakeside Ave., New Concord, Ohio
*Rev. and Mrs. George E. Morrison .....
Kennedy School of Missions, Hartford, Conn.
Mr. and Mrs. Robert M. Turnbull .....
1431 Summit Ave,, Ames, Iowa

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

On Furlough

Rev. and Mrs. L. A. McCulloch .....
Cottage 5, 108 Ross Ave., San Anselmo, Calif.

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. O. A. Brown ..... Taxila
Dr. and Mrs. Norval E. Christy ..... Taxila
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Dr. and Mrs. Orval L. Hamm ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sargodha
Mr. and Mrs. Irvin G. Lotze ..... Gujranwala
*Mrs. Horace J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Rev. and Mrs. Paul R. Pulliam ..... Sheikhupura
Rev. and Mrs. G. LeRoy Selby ..... Lyallpur
Mr. and Mrs. Charles A. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
*Dr. Virginia L. VanGeyt .....
% Medical Center, Ludhiana, India
Rev. and Mrs. John W. Wilder ..... Rawalpindi

On Furlough

Dr. and Mrs. E. V. Clements .....
152 Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. J. H. Colvin ..... Sussex, Wis.
Mr. and Mrs. C. C. Millson .... Berean Mission, Inc.,
3536 Russell Blvd., St. Louis 4, Mo.
Dr. and Mrs. Hugh M. Milne .....
303 Parkway, Wheaton, Ill.
Dr. and Mrs. W. H. Ross ..... Sterling, Kansas
Dr. and Mrs. Harris J. Stewart New Wilmington, Pa.
Dr. and Mrs. Robert Tebbe .....
Princeton Theological Seminary, Princeton, N. J.
Dr. and Mrs. John Vroon .....
1121 Neland Ave., S.E., Grand Rapids, Mich.
Mr. and Mrs. F. A. Whitfield .....
1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Rev. and Mrs. W. B. Anderson .....
Mundri, via Malakal
#Rev. and Mrs. C. Lee Crandall, Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
#Mr. and Mrs. Lambert B. Ekster .....
Mundri, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. Willard M. Galloway .... Wad Medani
Dr. and Mrs. Robert G. Gordon .. Nasir, via Malakal
#Rev. and Mrs. Harvey T. Hoekstra .....
Akobo, via Malakal
#Rev & Mrs. Paul E. Hofstetter Pibor, via Malakal
Mr. and Mrs. Charles Jordan .... Akobo, via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. W. H. Philips ..... El Obeid
Mr. and Mrs. Edward O. Pollock ..... Malakal
Dr. and Mrs. R. F. Shields ..... Khartoum
#Rev. & Mrs. LeVerne Sikkema .. Akobo, via Malakal
#Rev. and Mrs. Robert Swart ... Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal

On Furlough

Dr. and Mrs. J. Lowrie Anderson .....
401 W. Chelten Ave., Philadelphia 44, Pa.
#Mr. and Mrs. Paul E. Arnold .....
235 E. 49th St., New York 17, N. Y.
Rev. and Mrs. S. Robb McLaughlin .....
130 Edgewood Ave., Grove City, Pa.
Dr. and Mrs. Albert G. Roode .....
3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
Rev. and Mrs. A. Mac Roy .....
153 Lakeside Ave., New Concord, Ohio
Rev. and Mrs. W. Sherman Wilson .....
% Mrs. F. R. Scott, Canons Mill Road,
East Liverpool, Ohio

*Associate. #Reformed Church in America.

ETHIOPIA

Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels .....
(Ghimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz ..... Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambella, Sudan
Rev. and Mrs. Niles Reimer ..... Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... Dembi Dollo
Rev. Malcolm S. Vandevort ..... Dembi Dollo
Mr. and Mrs. Phil R. West ..... Addis Ababa

FOREIGN SECY., BD. OF FOREIGN MISSIONS

Dr. & Mrs. Glenn P. Reed Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Dr. and Mrs. J. W. Acheson .....
155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder .....
5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway .....
2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor .... West Alexander, Pa.
Rev. and Mrs. F. D. Henderson .....
542 N. Beaver St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison .....
R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan .....
R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters .....
225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore .....
311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips .....
United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson .....
5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell .....
128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers .....
340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon .....
2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur .....
814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam .....
208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken .....
420 E. Green St., Winterset, Iowa

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith North Bend, Nebraska

IN SHORT-TERM SERVICE, EGYPT

Miss Nonine E. Borgman ..... Cairo
Miss Evelyn Edie ..... Cairo
Miss Evlyn Fulton ..... Cairo
Miss Neva J. Galloway ..... Cairo
Miss D. Jeanne Glazener ..... Cairo
Mr. and Mrs. G. Kenneth Gordon ..... Assiut
Dr. Earl M. Kroth ..... Assiut
Miss Elsie L. McClymonds ..... Assiut
Mr. and Mrs. George Meloy ..... Assiut
Mr. and Mrs. Donald M. Parkinson ..... Assiut
Mrs. Fay Reed ..... Assiut
Miss Lois J. Simon ..... Cairo
Miss Lucy L. Soule ..... Assiut
Miss Harriet E. Wagner ..... Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater ..... Landaur, U. P.
Dr. and Mrs. David L. Dye .... Rawalpindi, Pakistan
Mrs. Winifred Hardeman .... Landaur, U. P., India
Mr. Laurence R. McCulloch ... Rawalpindi, Pakistan
Miss Dorothea McKissick ..... Landaur, U.P., India
Mr. Warren J. Whaley ..... Sialkot, Pakistan

THE SUDAN

Rev. and Mrs. Willard C. Billica ..... Malakal
Mr. and Mrs. Monte E. Parr ..... Malakal
Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Ler

ETHIOPIA

Dr. Andrew C. N. Millar .....
Ghimeera; address Addis Ababa
Dr. and Mrs. Walter E. Rohm ..... Dembi Dollo
Mr. John C. Wolf ..... address Gambela, Sudan

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Canton, Ohio — June 11 - 14, 1956

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First Vice President.....Mrs. John Bailey, Coal Valley, Illinois
Second Vice President.....Mrs. Joseph Stevens, 4147 Alla Rd., Venice, California
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer.....Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.

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CO-CHAIRMAN—Mrs. William Whitlatch.....2533 W. Tuscarawas, Canton, Ohio
SECRETARY—Mrs. Arquette Rust, Jr.....120 Stewart Ave., Mansfield, Ohio
TREASURER—Mrs. L. C. Schwager.....2517 Baldwin Ave., N.E., Canton 5, Ohio
REGISTRATION AND ASSIGNMENT—Mrs. John Eakin.....2118 Ninth St., S.W., Canton, Ohio
FOOD AND SERVING—Mrs. Glen Wilson.....4960 Barrie Ave., N.W., Canton, Ohio
PUBLICITY—Mrs. William Scheel.....3981 Bellwood Drive, N.W., Canton, Ohio
TRANSFER—Mrs. W. O. Ittner.....1013 28th St., N.E., Canton, Ohio
BADGE—Mrs. Arlie L. Kiser.....220 Chilton Ave., Mansfield, Ohio
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PAGEANT—Mrs. Percy Hall.....558 Illinois Ave., Mansfield, Ohio
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LITERATURE—Mrs. Arthur Johnstone, Jr.....609 Bedford Ave., S.W., Canton 10, Ohio
HOSPITALITY AND RECEPTION—Mrs. J. P. Graham.....1358 Cleveland Ave., N.W., Canton 3, Ohio

A LITANY—OUR EDUCATIONAL WORK IN PAKISTAN-INDIA
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Stayed by; found ways and means to move ahead;
Friends old and new gave liberally of their means—and prayed,
And new avenues opened, new paths were trod, and the schools grew.

RESPONSE:
If it had not been the Lord who was on our side,
Then the waters had overwhelmed us. Truly our help is in the Lord.
For Thy faithfulness throughout the years
And for our Boards and Church in America, who have stood by us,
We praise Thee, O Lord.

LEADER:
Not of bricks and mortar, but of life have our schools been built—
Life poured out gladly and sacrificially
In the service of the Master Builder. Chosen and called by Him,
Men and women became a living part of this work,
Servants of the Most High God, teachers of teachers.

RESPONSE:
We, their followers, rise up and call them blessed;
Thou didst send teachers and leaders according to Thine own heart,
Who worked with knowledge and understanding,
Who planned with wisdom and foresight. For these faithful servants,
We praise Thee, O God.

LEADER:
So quietly, so faithfully, so lovingly,
God has worked through these hundreds of teachers,
Some from across the seas, some from the Land of the Five Waters,
Teachers who have served in our schools,
Professors in our colleges and Seminary.
Out from our schools have gone men and women serving the Church—
As pastors, as elders, as teachers, nurses and doctors for our hospitals,
Parents for our Christian homes,
Lay members of the Church—whose witness is for Christ.

RESPONSE:
Great is Thy faithfulness, O God, our Father,
We will be glad and rejoice in it
For Thy wondrous working in our behalf,
For Thy promises fulfilled to us Thy children,
For the many splendid leaders in the Church,
For all those who have gone out from our schools to serve Thee,
With all our hearts, we praise Thee, O Lord.

MY HEART'S IN PENNSYLVANIA

In Idaho
The stately white pines pierce the blue for many a silent mile
The feath'ry tamaracks in ranks form many a forest aisle,
The fluffy firs spread densest shade beside the mountain stream,
Or make some lovely limpid lake appear one verdurous dream.
Yet changeless all these monarchs stand, with autumn's gorgeous glow
Reflected only in the heaven's cerulean vault, and so
When naught there seems in all beneath the glorious sky that grieves
My heart's in Pennsylvania with the falling of the leaves.

In Idaho
Full oft I list in summer to the murmur of the pine
And sometimes deem its Rhythm has a harmony divine:
As sentinel it standeth when I sleep beneath the sky—
I love its pungent fragrance and its truthful symmetry—
But I miss the oak in autumn with its robe of crinkled gold.
The sumac's crimson Mantle I long to see unfold,
And the maple! O the maple! What a glory mem'ry weaves!
So my heart's in Pennsylvania with the falling of the leaves.

Orianna Williams Hubbard

A year ago, after reading the literary tributes to Idaho in the July-August Magazine, Mrs. J. C. Downs, Pittsburgh, Pa., submitted this lovely poem, the last line of which she says "always comes to mind when I thrill anew each year over autumn's glory." Mrs. Downs also says, "Orianna Williams (Hubbard) was the daughter of a Baptist minister in N. E. Pennsylvania. I knew her at Bucknell where she wrote many poems for the college annual."